The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor. | We are verily guilty concerning our brother * * * * * * therefore is this distress come upon us. | SAMUEL A. ALLEY, Printer.

VOLUME II. NO. 5. NEW SERIES. | CINCINNATI, TUESDAY, FEBRUARY 19, 1839. | WHOLE NO. 156.

THE PHILANTHROPIST,
PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY
Main st., between 4th & 5th, East side.
CINCINNATI, OHIO.

JAMES BOYLE, Publishing Agent.

TERMS.—Two Dollars and fifty cents in advance.—Three Dollars if not paid till the expiration of the year. Letters on *business* should be directed to the *Publishing Agent*—those relating to the editorial department, to the EDITOR. *In all cases post paid.*

COMMUNICATIONS.

SCENES IN OHIO.

☞ We call attention to the following interesting communication. The part of it which relates to "fugitives from labor," may be deemed exceptionable by some. "Slaveholders have a right to retake their slaves in Ohio," it may be said. Grant it, but the law prescribes the mode, and if they fail to conform to this, they are kidnappers. The account plainly shows that kidnapping is a common practice in Ohio, and that it is carried on with impunity.

The communication indeed startles us, with the facts it details. The extent of pro-slavery corruption in this State is far from being known.

We have in our possession the *name* of the "Traveller."—ED. PHIL.

For the Philanthropist.

JACKSON, CT., H., January 14, 1839.

To the Editor of the Philanthropist:

DEAR SIR,—Being engaged on a business tour from Chillicothe to Gallipolis, thence down the Ohio river, and on my return stopping for a day and a night at this place, I will endeavor to give you some items collected during my route. Should I attempt to describe the state of things here, so many thoughts rush upon the mind at once, as to render it difficult to select one to begin with. It was a remark no less impressive than true, which a respectable citizen made in my hearing to-day—that, "many circumstances exist calculated to depress the spirits of the christian and patriot, and to banish his hopes. But while the philanthropic heart *must bleed* to see all our pleasant things laid waste, the law of God and man trampled under foot, and every virtuous principle of the social compact prostituted to the dark spirit of slavery; the reflection, that the cause in which we are engaged emanates from a higher source than the human mind, revives our hopes again, and stamps, irresistibly, the assurance of success."

It appears that this county, with a part of Lawrence and Gallia, may be fairly termed the race-ground of fugitives and kidnappers from western Virginia to the interior of Ohio. The number of escapes from worse than Egyptian bondage, along this path within the last three years, I have no means of knowing; but some of the captures, effected by the influence of "filthy lucre," or the abominable prejudice of caste, I learned from eye-witnesses of that respectability which left on my mind no doubt of the attending facts. Some of those captures presented heart-rending scenes. After the *poor wounded*, hunted, wo-worn and down trodden slave had just ceased to tread the blood-stained toil that had received all his strength, with only stripes and brutish fare for hire; and the vivifying air of liberty had begun to vibrate upon his lungs, begetting perhaps for the first, the delightful consciousness—*I am a man, by nature free;* and when the finale of all his hopes and sighs and tears was well nigh felt within his grasp, the tyrant's chain has once more encircled its victim, the oppressor's rod broken the new-born spirit to his yoke, and closed the scene with fiendish exultation and the agonizing groans of human wo.

The first case I shall relate, is that of a fugitive who after many days excruciating suffering from hunger and the cold damp air of night, had sought alleviation and a short repose in a farm house in Gallia. Scarcely had he satisfied the cravings of nature by food, and yielded his weary limbs to the refreshing balm of sleep, when the house was assailed by a band of armed ruffians, who with clubs, fire-arms and dirks, forced open the door and spread dismay to the hospitable and unoffending family. Hot upon the scent of human flesh, the blood-hounds of slavery could only allay their hellish thirst by seizing at every hazard, upon the victim of their rapacity. And O, the broken spirit, and stifled moan, and heart-rending agony of the victim, as he submitted his sinewy, shrivelled limbs to the thongs and knots that gave omen fearful of his future doom!

The second case occurred in this town, and is one in which the palsied arm of state authority was interposed, only to show to its weakness before the stall-fed demon of oppression. The Court was set, the *habeas corpus* served—the object of tenderest sympathies there—and there too, the representative of American idolatry; in his train the worshippers of mammon, of popular favor and prejudice, spurring out threatenings, and anathemas, and blasphemies; and the foetid effluvia and polluted breath of drunkenness followed. Alas! the impotency of law, of order, of justice, and right, when opposed to popular clamor! "On the side of the oppressor there was power,"—yea, and perjury too, and judgment was perverted, and law trampled down: but the poor soul-stricken victim, where is he? Yea, echo answers, *where is he?* Go ask the chains, and lash, and instruments of torture! Bend thine ear to the southern breeze as it wafts the wails and woes of suffering humanity, and then tell me, O reader, hast thou no drop of sympathy to mingle with the blood and tears that flow like water from the great prison house of American Slavery?

The third case presents a picture on which *treachery* is stamped as a prominent feature. Two or three fugitives were met by an Inn-keeper living on the public road from Jackson to Gallipolis. It is said he told them he was an abolitionist, a friend of the oppressed, and proffered them aid. With enticing speeches, and "honey dropping from his lips," he beguiled them. Seduced by flattering assurances of friendship, they suffered themselves to be led to his house, and locked in an upper room for safety until nightfall, under the most solemn [illegible] pledges beyond the reach of successful pursuit. Poor deluded ages! Little did they imagine, whilst following a professed friend and philanthropist, that the mask would so soon unfold a demon, a human fiend. No sooner had bolts and bars secured his victims, than he sought kindred vultures to assist and divide the prey. And then came the encounter, and the hope-stirring resistance, the overpowering, and the ropes and bands, and the dealer in human flesh; and there was the blood-stained lash and the deadly weapons, and southern gold, the reward of iniquity—and the line of march for southern shambles—and the scene was closed. But, reader, there will be another scene. There is a day coming when the thrones will be set, and justice and judgment will sit there—and the nations will assemble, and the oppressor and oppressed shall meet; a separation will be made, and he that is righteous shall be righteous still, and he that is unrighteous shall be unrighteous still." O, my country, my beloved country, how will thy children there appear!

I might enumerate many other cases, but one more, for the present, must suffice. There had been much excitement in the neighborhood for several days. Advertisements, offering large rewards for two runaways had been posted up, and a *posse* of the very dregs of the community, men, (if men they may be called,) whose souls are ever in market to the highest bidder, were employed without effect, scouring the country from pillar to post. At length a candidate for office, (no doubt to recommend himself to the voters,) pointed to a new track—the *scent* was taken, and the *full cry* raised by the *whole pack*, and in two hours the game was found *south*. But mark! Two fugitives only, were advertised and pursued, and when overtaken, three colored persons were in company, and all, without any legal process whatever, conveyed without the limits of the State. I learned this fact from a gentleman who obtained the information from the mouth of an acting justice of the peace, and an eye-witness of the whole affair. The same magistrate is also a tavern keeper, and fed and lodged both the men and the *men-stealers*, and witnessed all the preparations and departure.

These are among the iniquitous deeds done and tolerated in the free State of Ohio. Substantial names will be given to support all the material facts, if required, and the half is not told.

The pro-slavery mobocratic spirit prevails to a shameful extent in this very town, the seat of justice of Jackson county; exhibiting itself in the most cowardly, and debasing acts that ever disgraced human kind. This spirit has been engendered and nourished too, by men of "property and standing" here: merchants, men in high official stations, justices of the peace, ex-legislators, professors of religion, yea, pillars in the churches; men, who (by profession) have made the highest attainments in holiness—*just going to heaven!* O shame, where is thy blush!

From what I learned previous to my arrival, and have since heard and seen, not all the wealth which the town contains, and its beautiful healthy situation to boot, would induce me to abide here a single year. There is not only a settled determination to put down by brute force, those inherent rights which are dear to freemen, and "terrible to tyrants only," but the means used to effect it, cannot be described without insult to every sense of propriety. Last Monday night an attempt was made to break up an abolition meeting, by an act the very refinement of cowardly meanness, which cannot fail, without evident radical reformation, to stamp degradation upon the place to all future time. There had assembled in a private room, some forty or fifty individuals of both sexes, peaceable, orderly, law-abiding citizens, when they were assailed by a missile from without, hurled by some wretch more loathsome even than the weapon furnished by his employers. And to cap the climax, this dastardly act was related *boastingly*, by influential men, accompanied by insulting jeers, and seasoned with such low, filthy expressions as left no room to doubt either the origin of the transaction, or the prostituted condition af the public morals.

Judge then of my surprise when I learned that in this very town a Methodist church had existed for nearly twenty years, and that for half of that time, one of their leading members, of regular standing and a chief supporter, had enjoyed the enviable reputation of exclusive *filth mixer* for every vagabond that he could employ to throw it for him. So this is the influence which the church of our blessed Redeemer is permitted to exert in the world! If there is a christian heart that does not bleed at this narration, well may the wicked denounce all religion as "a cunningly devised fable."

To speak of all the deeds, and threats that have been instituted to silence the expression of sentiments opposed to southern institutions, would require a volume; the malice and rage manifested by pro-slavery men, and pro-slavery churches, is equalled only by the meanness exhibited by the authors of it. They will talk of *discussion* when nothing blind followers in the wake; and when offered to be met here, their principles shrink from the light of truth, as the one from the light of day. There again they resort to the else can be thought of to keep their favorite practice of besmearing stores, houses and shops, employments evidently congenial with early and every day associations.

Notwithstanding this picture of demoralizing influences, drawn from observation and facts, which is far from being exaggerated; I am happy to find there is an opposite current moving slowly, steadily and firmly, issuing from purer sources, that must ultimately sweep away both the operatives and handicraft of the prince of darkness. To the leading features and general aspect presented above, there are individual exceptions even among those who are not avowed abolitionists, which appear as faintly glimmering spots in a beclouded sky. These doubtless, are in sentiment abolitionists, "but secretly for fear of the Jews;" and ere long, when the now retarded current shall receive the impetuosity of general clamor, they will be found moving with the tide, and perhaps contributing more than any to its general war. The real abolitionists, I am happy to learn, are firm, conscientious, undaunted. No threat can intimidate—no timeserving plea of *expediency* swerve them. Enlisted, not for a few days, but "during the war," their motto is, "ONWARD—in the strength of the Lord." They have taken their lives in their hands, and looking for aid and direction to the all-wise Disposer of events, are determined to press forward, and stand or fall with the great truths upon which their principles rest. Notwithstanding the wicked may deride them now, and the cringing sycophants of popular applause persecute or shun them to please their masters, when times of trial come and dangers threaten, it is to such men they look for aid, and in them confide.

Yours respectfully,

A TRAVELLER.

Chillicothe, Jan. 21,

I have just received some further intelligence from the Jackson mobocrats, which I open this letter to insert before committing it to the post-office. Last Saturday night, under cover of darkness, they sent their emissaries to the residence of Mr. Geo. L. Crookham, two miles from town, and reduced to ashes a private school-house, built by himself for the purpose of educating his children. The house contained all Mr. Crookham's valuable books, Bibles, literary periodicals, school-books, newspapers, mineral fossils and specimens, together with a large collection of chrysalis of the native silk-worm, with notes, &c. Next day (Sunday) the Methodist Episcopal church in Jackson bore testimony to the full, against all mobs and disorderly conduct; and to evince its sincerity, forced the gag *outright* into the mouth of one of its members, a class-leader, alleging that *abolition sentiments have been the sole cause of all these incendiary proceedings.* O tempora, O mores! TRAVELLER.

For the Philanthropist.

ON THE RIGHT OF SELF GOVERNMENT.

MR. EDITOR,—Upon receiving the 51st number of the Philanthropist, I was not more surprised than delighted to find an editorial invitation for me to continue my communications. I have long felt great solicitude to have an open door through which I could labor to be useful to my fellowmen; and it was a matter of very serious regret when I saw, or supposed I saw, that the columns of the Philanthropist were about to be closed against a free communication of my thoughts. I knew this would not be done by any species of violence or unkindness; but I thought one of two things must follow: either I must discontinue my communications, or the editor will be embarrassed with a series of articles on an unpopular theme, that may probably militate against the success and circulation of his periodical. Not willing to agree to the latter, I decided in favor of the former, intending quietly to wait until Providence should furnish some other medium through which I could communicate truth to my fellow-creatures.

My opinion has become thoroughly settled, that nothing more is wanting than for the theme of my late articles to be brought fairly and fully before the public mind, to carry conviction to thousands that its dispassionate investigation is a matter of primary importance to us and to our posterity. Men of intelligence, candor, and influence, must take a firm hold upon these principles, and must labor in their defence with combined and persevering energy, or the liberties of our country, in my opinion, will be blown away by the violence of passion, or be undermined by the silent policy of demagogues, in less than half a century. It has been before intimated, that the subject which I wish to see fully discussed, is of more importance to this nation, than the Anti-Slavery enterprize itself. I still so regard it; and I wish to convince our intelligent friends, if possible, that unless their enterprize be laid deeper, or its principles be fully carried into the science of civil government, it never can be successful. Abolitionists, in common with others, have long been bewildered on this subject; and are holding on to certain views and opinions which will ever operate against that righteous liberty for which they are contending. These errors are held, too, with great fondness; and are taken for granted as axioms that are indisputable, and valuable, and pleasant, and exalting. Hence the difficulty of obtaining for truth and reason a fair and candid hearing. Party leaders have been circulating through this nation for half a century, to envelop the public mind in darkness and confusion, and the people love to have it so. This may be thought to be a hard saying; but why should rational creatures turn away their eyes from the evidence of glaring facts, when the consideration of that evidence is the very thing on which depends the permanent welfare of themselves and their children? The carnal mind is not only enmity against God, but is enmity against truth; and unless men of conscience and principle will combine their energies against ungodly theories and maxims in politics, I fear that our civil and religious liberty will give place to some form of despotic power, and the people of this country will be left to mourn over the fatal effects of their inconsideration, when they have no power remaining, except to groan under their burthens, and to rattle their chains. Adam's degenerate children too often suffer a tyrant to take away their liberty, by exciting their passions and flattering their vanity; for it is as true in politics as in any thing else, that *"Pride goeth before destruction, and a haughty spirit before a fall!"* Prov. xvi. 18.

Perhaps nothing has had a greater tendency to diffuse corruption through this nation, and to facilitate the progress of "demagogueism," than the great boast of SOVEREIGNTY and SELF-GOVERNMENT. Americans, we have been told, are a nation of sovereigns; and their right and capacity for self-government, are supposed to be obvious and indisputable. Nothing concerning these titles and pretensions can be found either in the Declaration of Independence or in the Constitution of the United States; but politicians have made new discoveries since the days of our fathers, and have added the maxims just mentioned, to the primary elements of civil government.

These favorite claims I believe to be of infidel origin; and while they have rapidly swelled the nation with pride, they have called off its attention from the essential principles contained in the constitutions of our country. I shall maintain, without fear of successful contradiction, that the government of the United States is not a *democracy*, does not recognize the principle of popular *sovereignty*, and gives no countenance whatever to the high sounding claim of *self-government*. This last, as used in politics, is one of the most equivocal terms that ever imposed upon the human understanding; and yet it appears to be adopted by all parties as a great axiom in politics, that is simple and luminous as a sunbeam. Let us examine it, and inquire in what sense it has been or can be applied to our civil institutions.

The *right* of self-government is the right which a person has to govern himself, or to regulate his own actions by *self-authority*, without responsibility to a superior. The *capacity* for self-government is the clear and infallible intelligence which a person has in himself, whereby he can regulate his actions with perfect rectitude, without needing the aid or counsel, or protection of another. This *right*, and this *capacity*, are two of the highest prerogatives of the Almighty; and if we apply them to man, we at once assume that man by nature is a God, and is of course possessed of the inherents rights and the independent powers of supreme divinity. There is evidently supposed to be no authority above him, and he has no superior in the universe. Is this what our politicians mean by the self-government of the sovereign people? Political atheists mean this; and they have been for more than fifty years secretly diffusing the poison through the length and breadth of the land.

It is probably two centuries since Mr. Hobbes advanced the doctrine, that the state of nature is a state of war, of every man against every other; that these warriors are all separate and independent sovereigns, each one having a natural and inherent right to *govern himself*; that when they make peace, and enter into a *compact*, this constitutes civil government, and is the sole foundation of its authority. The people, as a body, become supreme and independent by virtue of the authority conveyed to them by those individual and unconnected *sovereigns*. The whole theory seems to suppose that mankind somehow or other, grow out of the ground, in a state of absolute independence of each other; and that they have an original right, if they judge proper, each one to maintain his separate independence to the end of the world. When they come together in the social compact, it seems, they are still all sovereigns; but their sovereignty is somehow concentrated, and brought to an indivisible point. Where does it reside? In the whole social body? Then certainly the *whole body* must officially act, without a dissenting voice, in order to exercise supreme and independent authority, just as each individual sovereign exercised it before the compact was formed.

It is less then one century since Mr. Thomas Paine represented the origin of civil government as one of the most simple things in the world. He supposed the people, when small in number, met under the wide-spread branches of some tree of the forest, and transacted their business without any difficulty whatever; and in his answer to Mr. Burke of England, he ridiculed the idea that a power should be established in the constitutional provisions of government, as a check upon the people; for what occasion have the people, said he, to put a check upon themselves? Now I would ask one of the disciples of Mr. Paine—pray, sir, when the sovereign people meet together to transact their business, how is it to be done? Must not the whole body *govern itself*, by a *unanimous voice?* But suppose they disagree, will not this put an entire stop to the business? You answer, that in such an event, the *majority* must govern. I ask again, who gave the *majority* a *right* to govern? You will reply, that this was given in the *social compact*. I then call for the proof, or the record of any age or nation, when there was a unanimous agreement of independent sovereigns, that *a majority shall govern*. In vain may an appeal be made to the act of our fathers in forming the Constitution of the United States; for in that instrument the governing power of the majority is limited in many ways, and among other limitations, it is provided, that whenever a bill is returned with the President's negative, it cannot be passed into a law without a majority of *two-thirds* of both Houses of Congress. In regard to making amendments to the Constitution, such a thing cannot even be *"proposed"* by less than "two-thirds of both Houses," or "the legislatures of two-thirds of the several states;" and when amendments are proposed, they cannot be carried into effect until they are "ratified by the legislatures of *three-fourths* of the several states, or by conventions in *three-fourths* thereof, as the one or the other mode of ratification may be proposed by the Congress." See Article V. of the Constitution. Is this a *democracy?* No, sir; it is nearly if not quite as far removed from it, as is the government of England itself.

The very thing which our infidels mean by a *democracy*, and which they are so zealously and perseveringly laboring to introduce as a substitute for the Constitution of the United States, is, that the one only fundamental or constitutional principle by which the sovereign people are to govern themselves, shall be, that *the majority shall rule*. They can then go to work to organize this majority into a *standing party*, which can be easily consolidated by political intrigue; and thus they can govern with as absolute a sway as any king or aristocracy of either ancient or modern times. This is the precise matter; that "the democracy of the country" and "the democracy of the North," as well as that of the South, are struggling to establish; and nothing in nature stands so much in their way, as the Constitution of the United States.

Do you require that these bold positions be sustained by authority? They shall be sustained. In the Philadelphia Ledger we read as follows: "Do not suffer yourself to be misled by any verbiage about democracy; and pay not the least attention to any thing said about it, which appeals merely to your feelings. Reject every thing said of it which is not *definite* and *intelligible*, and does not present clear, distinct ideas. Real, true democracy, which means the supremacy of the laws, made by the whole people, *through constitutional forms*, is an excellent thing. Spurious democracy, which consists in the irregular action of mobs or self-constituted rulers, is a very bad thing. It is anarchy, and is worse than despotism. Think! Think on these things."

I now refer you to 'Niles' Weekly Register' for December 15, 1838. Mr. Briggs said in the House of Representatives, "Look at the present state of things in this country. You have thousands of presses on one side or the other, and let a man here dare to express the convictions of his heart, separate from *party ties* and *party allegiance*, and what would be the consequence? He trembles under it with more fear than any of the voters of France in the worst days of Jacobin rule."

"Mr. Pearce, of Md., said his experience had satisfied him of one truth, which should never be forgotten, which was that the forms of free government were not incompatible with the ends of an arbitrary one. In other countries, tyranny sits upon a throne; here, it begins in the shape of party discipline—a discipline rigid, exact, unsparing, inexorable."

Now, Mr. Editor, what is the object of such rigid party discipline, but to keep the party together, that the victors may enjoy the spoils? Remove the Constitution out of the way, and hold on to the one fundamental principle, that a simple majority shall always govern, and we would have a perfect democracy. The dominant party, by carefully attending to its organization, and bringing to its support all the ignorance, error and corrupt passions of society, could govern with as absolute tyranny as the ancient King of Babylon, or the modern Autocrat of all the Russias. The whole process of government would be a general and mighty struggle to maintain the strongest party; and the result would be either a permanent and despotic reign of one party, or the raging conflict of two rival parties, which would soon produce deplorable and bloody tumults similar to those of the French Revolution. "Reject every thing of democracy," says the above author, "which is not definite and intelligible." And pray, what is more indefinite and unintelligible than the political boast of "self-government," which has been ringing through all classes of society, from its lowest grade, up to the Senate chamber of the United States! Party leaders can trim their mid-night lamps, can digest their profound and ingenious schemes to concentrate their forces, and to use every precaution "not to divide the party;" can make passive tools of their ignorant adherents by the thousand, to subserve their own selfish purposes, and to perpetuate their reign; and then they can come out into open day, and persuade the gazing and shouting multitude that all this is self-government! It is nothing more nor less than the sovereign people governing themselves!

The *right* of self-government, as commonly understood, and which is so extravagantly magnified in this country, means nothing more nor less than the right of a *majority* to govern themselves and their antagonists. This right is supposed to be inherent, inalienable, and irresponsible. It is regarded as the very centre of democracy, sovereignty, and majesty. All the people have a vote, and therefore it concluded that they all govern themselves. Thousands of them, however, find the whole action of government carried on in opposition to their votes, and contrary to their will; and this exercise of suffrage which accomplishes nothing, except that it inflicts on the voters a wound of mortification and disappointment, is called governing themselves. Was there ever a greater deception played off upon a silly and inconsiderate population? It is well known, that the democratic party have governed this nation for more than thirty years; and no man can have any part or lot in the matter, unless he will vote with that party. It is said that this is a government of the people; whence it follows, that the democratic party, and none else, are the people; for they exercise the whole governing power of the nation. And suppose the Whigs should break the organization of that party, and themselves become the majority, what then? Why then the Whigs would be the *people*, and democrats would have to exercise self-government by being governed in opposition to all their votes, and in contradiction to their will.

No matter by what name the dominant party may be distinguished, on the principles just specified, it can reign with as absolute a tyranny as any despot that ever swayed a sceptre. This, in the estimation of the most profound leaders of the party, is precisely the democratic principle. It requires no other constitutional provision than the one standing law, that a simple majority shall always govern without check or control. The Constitution of the United States is the great matter that stands in its way; for the chief object of that instrument is, to protect personal liberty by limiting and restraining the power of a simple majority. Let the Constitution of our country be abolished, and the plan just stated be established in its place, and we shall have popular sovereignty and self-government to perfection. In other words, shall have a perpetual conflict of anarchy, to gain party ascendancy, in order that the dominant party may govern itself, and govern all others that are subject to its authority; just as a combined aristocraty governs itself, and governs all others that are under the control of its power.

Let the truth then be fairly stated and understood, without any equivocation, that democracy and self-government simply signify these two things:—first, that all the people shall have the right and privilege to enter into the conflict for party ascendency; and secondly, that the dominant party shall govern without check or limitation. If the people of this nation allow themselves to be prevailed on by the empty and deceitful flattery of demagogues, to exchange our present happy Constitution for such a plan of operations as this, they will soon have to exchange their new form of government for the arbitrary rule of an all-conquering Napoleon.

In my next, the subject of *sovereignty* will come more particularly under review.

Yours, &c., ASA SHINN.

For the Philanthropist.

REVIVALS HINDERED.

To the Editor of the Philanthropist:

SIR,—A very pathetic appeal has recently been made by Professor Emerson of Andover, to Dr. Osgood, respecting the influence of anti-slavery movements on *revivals, churches*, &c. The evils enumerated in that appeal are indeed of a serious nature. Revivals hindered—churches divided—ministers dismissed—congregations made vacant—brother arrayed against brother, and souls destroyed. A fearful list of evils indeed. Yet that these evils, and many more may actually be experienced, before the truth on this momentous subject shall every where triumph, is very probable. The grand question, however, for this christian community to settle is, *Where rests the responsibility?*

The time has been when, to preach the first principles of the Gospel, would produce great excitement and wrath, even among those who professed to be God's people. Who were the guilty authors of this excitement? Those who preached Christ and Him crucified, or those who madly opposed both the gospel and its appointed embassadors? The time was, too, when to speak against the foreign slave-trade, would produce much excitement, and call forth loud and bitter denunciation. But did the guilt lie at the door of such men as Clarkson and Wilberforce? Or was it with those who regarded the paltry gain of this bloody traffic more than they regarded the claims of humanity, of justice and of God?

The time has also been when, for a minister of the gospel to preach the truth on the subject of temperance, would be sure to give offence to a portion of his congregation, and perhaps result in his dismission. But for such a result, who would be responsible?

Again—I give to a profane man "The Swearer's Prayer." He becomes enraged, and thrusts it from him with a torrent of oaths. To whom is to be attributed the guilt of his anger and blasphemy?

In like manner, Abolitionists come to their fellow-men and urge upon them their obligation to 'deal justly and love mercy, as well as walk humbly before God;' and, believing that the principles of American Slavery, are at war not only with justice and mercy, but with every principle of the religion of Christ, they would urge upon their fellow-citizens, and especially upon their christian brethren, the duty of exerting their influence for the removal of the system of abominations. Now if some men are determined to neglect their duty in this particular, and oppose the truth and raise an excitement, and the church is divided; upon whom does the guilt of these consequences rest?

But it is said, that the anti-slavery movements hinder revivals of religion. Can any thing be more obviously unreasonable? Can any man seriously suppose, that to plead for the poor and the oppressed—to care for the down-trodden slave—to endeavor, by a kind and peaceful influence, to break every yoke, will provoke the withdrawment of God's Holy Spirit? If any man so imagines, let him read and pray over the 58th chapter of Isaiah, till his mistake is corrected.

The questions then still recurs, If these evils come, with whom rests the responsibility? I answer,

1st, With such religious papers as the New York Observer, and the Boston Recorder, whose whole influence on this subject is calculated to create that opposition to the truths, from which these evils are the natural result.

2nd, With those Ministers of the Gospel, and private Christians, who, if they do not directly oppose the truth, content themselves with saying, "Be ye warmed, and be ye clothed." B.

For the Philanthropist.

INDIANA.

Richmond Ia. 1st mo. 12th, 1839.

RESPECTED FRIEND G. BAILEY.

I hope that the long silence of the abolitionists in this region will not be interpreted as indicating indifference or a retrograding from the cause of freedom. If it is possible for a man to become indifferent to the destiny of his country—the destiny of the world—the destiny of freedom and religion—the destiny of mankind—of his friends and even the destiny of his own life, (for all of these are either intimately or remotely connected with the question of abolition,) there it is possible that the same indifference has stolen upon us. Facts however being, by common consent, admitted to be the best evidence. I will attempt to give a sketch of an outline of the history of our operations for the last six months in relation to some of the important duties of abolitionists. We questioned most of the legislative candidates previous to the late election; but two of whom out of some dozen answered unfavorably. And one of these (the only one elected) has since acted worthier of high station, being a senator, than was anticipated. The Indianopolis Journal says "a joint resolution was introduced into the senate by ——— (name forgotten) against the 'Philanthropist' a paper published at Cincinnati, &c. [this resolution denounced in strong language the editor of the 'Philanthropist,' and the abolitionists in general."]—A motion was made for its question, but lost, both of the senators from this country voting for the motion. One of our representatives attended the State Anti-Slavery Convention at Milton and participated in its discussions.—We have attended to the subject of petitioning and have obtained one and two hundred signatures in this vicinity.—Among the many called on to sign petitions and who refused was, a lawyer making "liberal profession of free discussion. He objected to signing a petition for abolition in the District of Columbia, until its citizens should demand such abolition. The bearer of the petition took occasion to ask him if he would be willing to argue the point publically. His answer was, yes—with any man or set of men. He was in favor of free discussion." He was subsequently called upon to make arrangements for the debate, when the author for the first time learned a lawyer's definition of publicly, "He meant in his own room" before those whom the muse of chance might accidentally convene there. It may also be interesting to state that a public debate is now going on between the author and our abolition brother on the affirmative, and two colonizationists, one a Methodist preacher, and the other a son of a Methodist preacher, in the negative, of the following question, "is the American Anti-slavery society worthier of the patronage of the American people, than the American Colonization society. One meeting of the discussion has occurred and was attended by some two hundred people who listened, with undivided attention.—The next meeting will be held on the 20th inst., which is anticipated to be much larger than the former. Free discussion is beginning to raise her languishing head in Indiana. A spirit of enquiry and a listening ear are supplanting the place of obstinate ignorance. I would like to say something on the events which are daily bursting upon us from every quarter of our field, but the "tyrants plea" compels me to close.

I remain with unceasing respect thy friend.

KERSEY GRAVE.

For the Philanthropist.

CRUELTIES.

Marietta, Jan. 26, 1839.

DR. BAILEY,—It was urged by the editor of the Alabama Beacon, in his attack on the credibility of the narrative of James Williams, that the atrocities there delineated were too enormous to be palmed off as having taken place in a civilized community. The following extract will show, (if your columns permit its insertion,) so far as *civilization* is concerned, aside from the horrid act itself, how much weight ought to be attached to his objections on that point.

It may be well, in the first place, to state, briefly, the character of the individual who relates these particulars.

Mr. Knapp is a native of Vermont, and has been for two years past a member of Marietta college. He is a professor of religion, with a character unimpeachable in every respect. He went to Alabama in October, 1837, at the solicitation of an acquaintance from there, to engage in teaching. The 'chivalry' of the South suspecting him to be an Abolitionist, to ascertain the fact, had recourse to the 'high-minded and chivalrous' espionage, by which their 'generous hospitality' is so rapidly distinguishing them. They entered his room in his absence, and repeatedly opened his trunk with the key he had unsuspectingly left in it, or, in its absence, with false keys, examining his letters, papers, and journal, and at length, on the data there found, proceeded to arrest him. He was examined before a *sub*-committee of vigilance, a few miles from Moresville, and then by the *grand* committee at Huntsville. Not finding sufficient *probable* testimony that he was an Abolitionist, he was acquitted. But 'Southern knighthood' was not to be thus appeased. The 'dogs of war were let slip' with 'Bowie knives and pistols,' and Mr. K. was obliged to flee from the state as though he were a beast of prey, leaving a considerable amount of property and dues, which as yet he has been unable to obtain from 'our Southern brethren.'

The following is an extract of a letter to one of his fellow-students, written a short time before, and dated April, 1838.

'I hardly feel prepared to speak very freely of society here until I have been longer in the country, lest my friends at the North might charge me with impartiality and exaggeration. I will, however, give you one or two affairs that happened in this vicinity since I came here. There have been eight white men and two negroes killed within thirty miles of me, the circumstances of which have become more or less familiar to me. I shall only mention the particulars of two, which are bad enough, if not the worst. You may, perhaps, repeat this cold statement with astonishment. 'What! you say, so many murders in so short a time!' But it does not create astonishment here. Only last evening I spoke of these murders to Mr. Buster, (with whom I board,) as indications of an awful state of society; 'Oh,' said she, 'that is nothing; I have heard of five or six others since you have been here, but murder is so common, that I do not think of remembering or mentioning it.' This is his own language. Mr. B. did not mean that five or six murders were nothing in themselves, but nothing in comparison with the whole number. Do you ask, if the Alabamians are savages that they do such things? I answer, no;—it is the effect of education and the force of habit. They are taught from childhood to resent the slighest insult, and are accustomed to command, giving unlimited sway to their passions at the slightest opposition. You will excuse this digression, as these remarks seemed unavoidable. I shall only give a brief statement of the affairs to which I alluded.

In January last a negro of widow Phillips ran away, was taken up, and confined in Pulaski jail. One Gibbs, an overseer for Mrs. P., took him from confinement, compelled him to run back to Elkton, a distance of fifteen miles, whipping him all the way. When he reached home, the negro, exhausted and worn out, exclaimed, 'You have broke my heart,' (*i. e.* killed me.)

For *this* crime, Gibbs flew into a violent passion, tied the negro to a stake, and, in the language of a witness, *'cut his back to mince-meat!'* But the fiend was not satisfied with this: he burnt his legs to a blister with hot embers, and then chained him naked in the open air, weary with running, weak from the loss of blood, and smarting from his burns. It was a cold night, and in the morning *he was dead!* Yet this monster escaped without even the shadow of a trial. The negro, says doctor, died by —— he knew not what: any how, Gibbs did not kill him! A short time since, Gibbs whipped another negro unmercifully, because the horse, with which he was ploughing, broke the reins and ran. He then raised his whip against Mr. Bowers, a son of Mrs. P., who shot him.'

The individuals above-named resided in Tennessee, near the Alabama line. This extract is sent as a savory dish for that fastidious editor, who can also be furnished with the particulars, names, and places of several others when this is thoroughly digested.

With the motto—*'No quarter to the hydra!'* I am, dear brother, yours, &c.

SAMUEL HALL.

For the Philanthropist.

FREE LABOR PRODUCE.

I am astonished to see men boldly and unblushingly declare, that they are democrats, and believe in the declaration that all men are created free and equal, and yet contend that slavery is right, and no way inconsistent with democracy; that there is no hypocrisy in making the above declaration, and yet holding many of their fellow-creatures as they do cattle and horses. I have for many years been grieved with these things, and have looked at the proceedings of our forefathers with a desire to find some excuse for them; but I am more and more confirmed in the belief that they knew the keeping of slaves was diametrically opposite to their pretensions and declarations. And I think I am sustained in that belief by the acknowledgment of George Washington, in two letters, published a few months since in the Philanthropist, viz., one to —— Morris, of Philadelphia, and the other to Lafayette. I think, if judge Reid had read those two letters, when he made the allusion to that great man, the jury must have been astonished at such inconsistency.

I have tried very hard for several years to make out that the maxim, 'The partaker is as bad as the thief,' would not hold good in making use of the produce of slave labor; but I cannot; and it is so fixed upon my mind that our example in this thing will be of more avail than any other testimony, that I feel a concern to call upon all the friends of humanity, justice, truth, and righteousness, to touch not, taste not, handle not, buy not, sell not, those things which come through the accursed channel of slavery. How feelingly we can entreat the slaveholder to liberate and set free his fellow-creature that would fetch $800, and yet we are not willing to sacrifice 20, 30, or 60 dollars a year by purchasing free articles. Many say they are too poor to buy linen or woollen, instead of cotton goods. Suppose we put up with some inconvenience, we shall then fare better than the poor slave who is often nearly naked, (and let us remember the reply of Dr. Franklin to the British parliament, that we will wear our old clothes over again, until we can raise wherewithal to make new ones.) Those who are thus concerned to bear a living testimony against unrighteousness daily, are living members of the true church, and, like living fish, can stem the torrent and go up stream, while those who have not a life and living concern to bear a faithful testimony against unrighteousness, will float with the current of popularity, being like dead fish that can only float down stream. Oh, ye dry and barren professors! I very much desire that ye might arise and shake yourselves from the dust of the earth, and then Christ, the true light, would enlighten you; and that which makes manifest is light, and, if it is followed, is life. This is the true light that enlighteneth every man that cometh into the world, and is found within us, not without us; for it is Christ the true light, showing unto every rational being what is right and what is wrong, and as he yields obedience to it, it saves him from doing wrong, and hence proves, or is, man's savior.

Where is there a rational being that does not know that he ought to do justice, and that to enslave a fellow-creature is injustice? And where is there an individual endowed with reason, that does not hear the still small voice, whenever he turns to the right hand or to the left from pursuing the path of righteousness, saying, 'this is the way, walk thou in it?' And now, my friends, do you not feel at times a doubt in your minds about making use of the produce of slave labor, and does it not appear to you that, by purchasing of the slave-owner you thereby encourge him?

A real Christian is one who feels the necessity of endeavoring to do unto others at all times as he would wish they should do unto him, which rises above the law, yea it is the very essence of the gospel. If we know these things, happy are we if we do them; for it is not he that sayeth, Lord, Lord—but him that doeth.

P.

THEY ARE SO DEGRADED.

For the Philanthropist.

A slave in W——, Tenn., who was owned by a very tyrannical master, persuaded another man to buy him. Shortly after this a merchant from New Orleans happening in the place, offered the new master a large price for him, but he refused to sell. Knowing that the negro would have an influence in the case, he went to him, and asked him to request his master to part with him, and, as an inducement, offered to set him free after he had earned a certain sum. The slave replied, "I want to be free, and if *you* will obtain my master's consent, I shall be glad to go; but he bought me from a cruel master, at *my* request, and *I* cannot ask him to let me go.

All men have an undoubted right to life, liberty and the pursuit of happiness in that country where God gave them birth.

COMMUNICATIONS.

For the Philanthropist.

Richmond, In., Jan. 23, 1839.

DEAR SIR,—My last left me, I believe, at Manchester, instructing the good people in our doctrines and their duties. I lectured there two evenings after I wrote, to about the same audience that I had previously. After the first of these lectures, Squire M'Cracken brought up sundry and divers objections, which led us into a debate that continued till twelve at night. A fair specimen of the whole is Mr. Buxton's objection, which was read to us—that we were sending our publications to the slaves, and which, you recollect, he proved by showing that we had sent to *him*. There are many, I think, in and about Manchester, who are now favorable to us, and who in time will form an efficient society to labor for the down-trodden poor. From Manchester I went to Milan, in Ripley county. There the Baptist meeting-house was opened to me, and a good audience, considering the evening, collected together. My next was, after an absence of a week, to a la ger congregation, and very attentive. While lecturing, I received a challenge to discuss the question that same evening with a debating society in town, but the audience requested me to go on with my own lecture. After lecture we agreed to debate another evening. The appointed evening came, and with it a large congregation to hear the discussion. Some were friendly, but a decided majority were unfriendly, and imported for the occasion. At first it required a little exertion and coaxing in their leaders to cool down some of the more fiery spirits to the bearing-point, especially one old gentleman, who swore strongly that "I should not desecrate the holy pulpit;" but, as both sides were to speak, and as "the little fellow was to be whipped out by argument, and then driven out with resolutions," they all consented. Well, at it we went, and the two gentlemen in the opposition, one a physician and the other a young lawyer, besides showing the comprehensiveness of their own genius, gave us some of the happiest illustrations of the ability of pro-slavery men to use themselves up. As it was the last evening that I could spend in the place, I endeavored to explain and urge home the immediate emancipation scheme, and there were many, I believe, that saw and approved. After I had fully presented my own views, as it was seen that all the objections brought up were self-contradictory, many of those more friendly retired, and many also of the unfriendly would have gone but for the persuasion of leaders. What the motive addressed to them was I cannot say; but it is a curious fact that the discussion, which continued for six hours and a half, did not make some of them sober. Well, at half-past twelve, after I had announced to them my desire to continue till the next day noon, they withdrew, and then very bravely, after half the audience had dispersed, and, in fact, almost all, except those in the secret, they gravely passed the James Creek resolutions, declaring it all kind of wickedness to agitate the question in the free states. There is a strong anti-slavery sentiment at Milan, and this last mean manœuvre has had no tendency to quell it.

I next attended the Dearborn co. Anti-Slavery Society meeting, and from thence proceeded to Decatur co., where I have passed, in leturing and attending to anti-slavery business, all the time since previous to this week. I met with no opposition except at Clarksburgh. The proprietor of the place, a Mr. Clark, fearing lest the good people of Clarksburgh might think contrary to his wishes, determined to 'nip discussion in the bud.' It was suggested, that this subject was so very unpleasant to him, because of the recollection of a poor negro woman and her children whom he sold when about to leave Kentucky, and who had been to him and his family most faithful and profitable servants, the woman especially. However that may be, Mr. Clark gave out word that 'there would be no lecture in town that night,' and I took the liberty to say there would. After I had gone to the house opened for the meeting, and the congregation had assembled, the gentleman posted on the door an advertisement, of which the following is an exact copy:—

"This is no house of Abolitionist and we or a magorite of us says you shall not advocate the Cause in this house and for Reason Enquire of us."—(Signed with a *red mark*.)

This reminds me of a letter I received in Franklin county from a former magistrate, which wound up with the following N.B. 'Sav yur cot frum fethers,' —*i. e.* I suppose, Save your coat from feathers! But said Mr. Clark, fearing that his proclamation had not spread terror in the camp of the enemy, came into the house and took his stand directly behind me, and when I commenced speaking, he laid hold of me and called upon his boys to help; but, poor man, his boys would not help. After having tugged for a little, and finding me invested with some of the principle of pull-off-ishness, he put his hand in his pocket,—what for?—and soon he found himself in the arms of some 'boys,' who thought the game had gone far enough. He then desired to have 'it put to vote,' and all except one desired to have me go on with my lecture, and Mr. Clark quietly walked out. This ended the difficulty, save that a few stones were thrown in, and our bridles cut, and, with the co-operation of some swine, a saddle was torn up. Mr. Clark found, that even the inhabitants of the place, borrowing its name and all its greatness from himself, would not yield up the right to think for themselves, and I am inclined to think he will know enough to be quiet hereafter. Since I have been in this county I have lectured four times, twice in Richmond and twice at the Smyrna meeting-house. The cause is doubtless on the advance in all this region. We hear of new names daily added to our list, and trust that soon it will be the cause in which all the virtuous and intelligent will be found. You have seen, I suppose, the proceedings of the legislature of this state in relation to the slavery question. There are in the legislature men of talents, who, if they are not so favorable to us, are yet the friends of free discussion, and they ought to have resisted the attempt of the ignorant and interested to commit the state in favor of slavery. But they did not. Doubtless the leaders in this think they have frightened abolitionism back into darkness; but whatever they may think, the abolitionists *feel* that they have shown themselves to be unworthy to legislate for freemen.

Yours truly,

L. D. BUTTS.

For the Philanthropist.

Extract of a Letter, dated Bedford, (Ia.,) December 19, 1838.

DEAR SIR,—Serious reflection is only needed to convince conscientious and sensible persons, of the eternal truth and incalculable importance of anti-slavery principles and exertions. They are indeed the leaven which only *can*, and which, by the blessing of God, I hope will leaven the inert mass of our government; the *salt* which alone can preserve our republicanism from corruption, or rather the only remedy which can restore it to its ancient health and vigor. My attention was first directed to the subject at Hanover, by an attempt to mob Joseph G. Wilson, and my reason was soon compelled to acknowledge the truth of anti-slavery doctrines, and the importance of such exertions in our country. Indiana is slowly waking up, and needs only a little light to place her by the side of Ohio. Within the last two years, I had the opportunity of learning much of public sentiment, and cannot doubt that it is becoming more friendly to our cause. Still, however, there is a lamentable torpor of feeling, as in all the free states. But we are not at liberty to doubt of the speedy triumph of our principles, and in the history of British abolitionism, and of the improvement of European society, from the villainage and *patriarchal* and priestly tyranny of the Dark Ages, to its present condition, there is abundance to convince the most obstinate enemy, and cheer the most faint-hearted friend. What a miserable absurdity, founded on low, grovelling ideas of the power of truth, is that of the eternity of oppression—the invincibility of prejudice, "which not even *religion* itself can subdue!" I have but lately settled in this place, and am not yet acquainted. I shall make an effort, however, as soon as possible, to send you some new subscribers. Had it no other claim, I would not give up the anti-slavery cause for its admirable effect on our best feelings and principles. I believe that no other can equal it in in the power of raising, strengthening, and purifying the noblest feelings of the soul. Pray excuse the prolixity of my letter, and believe me, dear sir, with feelings of sincere regard,

Yours truly, MINARD STURGES.

For the Philanthropist.

COLONIZATION AT THE CAPITAL.

COLUMBUS, February 9, 1839.

We have had a glimpse of the cloven foot. The zeal of its friends has accidentally exposed the nakedness of Colonization. Some of its votaries are a little astonished, and have very laudably determined to investigate more thoroughly its claims to public confidence and patronage. Although it had been formally announced, that Mr. Ewing and Bishop McIlvaine were expected to be present and address the meeting on the evening of the 7th, but a small congregation assembled. These gentlemen however, found it convenient to excuse themselves, whether because they did not feel over zealous in the cause, or for some other reason, the committee who had corresponded with them did not think proper to state. Dr. Hoge made a few remarks, in which he drew a comparison between the colonies at Liberia and those planted by our fathers in this country, and from the splendid success of the latter, argued the most magnificent results from the former. Was this the best comparison in the world? The Pilgrims, the William Penns, the Captain Smiths, men of large views, stern principles, and indomitable resolution, who would have spurned the control of a colonization society, men capable from education and experience of establishing and maintaining their own forms of government,—men who infused into their descendants that spirit which resisted, and successfully too, the towering pretensions of England, are scarcely to be compared with a colony transported, its government planned, and even now, flourishing as it is said to be, administered by a foreign society. Let them be as free, as educated, as elevated, as wealthy here as the Pilgrims were in their parent country, let them colonize and govern themselves as the American colonists did, and then we may institute the comparison. Another circumstance makes the comparison not quite so fortunate as could be wished. What has been the effect on the Aboriginal inhabitants of this country? They have been driven back, fought with, cheated out of their lands, some reduced to slavery, and whole tribes utterly exterminated. Surely, it is not after this fashion, that the Society anticipate the civilization of Africa. The speaker, contrary to the singular prudence which characterizes him on all occasions, and to the cautious policy observed by Mr. Gurley, touched a tender point. "He never supposed this was the plan by which all the free people of color, the whole African race, were to be removed from the United States. It was doubtless true; nay, highly probable, that when this enterprize was considerably advanced, there would be a tide of voluntary emancipation setting to that country, which it would be harder to prevent, than it was now to urge it forward. Hundreds and thousands would at their own expense, and by their own efforts emigrate to Africa." Now, if it was meant by this, that the scheme would not in his opinion, remove the evil of slavery, he differs not only from the known sentiments of Mr. Gurley, but from the great majority or Northern Colonizationists. If it be understood only, that "a door is opened," by which slavery can go out if it chooses, and the slaveholders choose to let it, he must first adopt the abolition tactics and persuade the owners to emancipate their slaves; for what will it avail to open a thousand doors to the imprisoned, while they are pinioned and chained!

Mr. Gurley next addressed the meeting in his usual interesting and eloquent manner. Africa is his field—"She stands stretching forth her hands," said he, "beseeching us to send home her long lost children. O, Africa! if I forget thee, may my right hand forget her cunning." I hope too, he will not forget the little Africa, the dusky region this side of the Atlantic, which is stretching forth its hands to the republicans, the christians of the world; exclaiming, "are we not men and brothers?"

Some brief remarks were offered by one or two other gentlemen, when an individual* arose and addressed the chair. All eyes were turned upon a cestain restless genius of your city, distinguished no less as a popular lecturer, than for eminent services to science and literature in the West. I will embody some of the sentiments advanced by him, as nearly in his own language as possible;—sentiments to which the audience listened for nearly an hour with wonder; and many of his colonization brethren, I suspect, with not a little chagrin; coming out boldly as he did, above all temporizing, scorning the very appearance of duplicity, sweeping irregularly the entire field of discussion. He remarked that this scheme did not seem so clearly to rest on any obligations of humanity or religion,—did not so strongly take hold of our feelings as many others. The expenditure being made in a foreign country, the good effects did not so vividly strike our notice. The indifference of the negro population on this subject, was calculated to repress our ardor. One cause which had paralyzed the operations of the Society, was the efforts of the Abolitionists, so zealously made during the last ten years. Their objects were near home;—they were bold and striking in their character. We were transported and carried away by the magnificent idea of the shackles falling off in a single hour. It required a strong and logical mind, a grasping intellect to resist the de'usion. It had most unfortunately come athwart the path of Colonization, and made a diversion of feeling and of strength, and it would take some time before we should recover from its influence. But the Anti-Slavery Society would have its hour of enthusiasm,—its votaries would soon begin to ask where were its promised fruits, and it would ere long cease to be mentioned. A general reaction would take place in favor of Colonization. Africa never would be civilized, or it would be brought about by this and other kindred societies. Ours were the most perfect political institutions, and he desired to see governments built up in Africa after our own model, precisely.(!) He then adverted to the influence of this scheme upon our own country. Some thought, it would remove slavery from among us. He always looked upon this as an illusion. He thought it favored the emancipation of slaves in this country, but further than this he never could go. It was difficult for individuals owning slaves, to emancipate them here without placing them in a worse condition than they were before. It might be shown to be a duty for a man to set his slaves at liberty, but it was not in human nature to feel bound to perform the inseparable legal requirements of securing them against becoming a public charge. Slavery was not so grievous as was represented. There were men who exerted a kind of patriarchal influence over their slaves, looked after their morals, and very reasonably thought it better to retain them there than, to send them away. Such persons were ready to let them go, if they could be sent to Africa. By carrying off those who were manumitted by the masters, we should do more than all the Abolitionists in all time. He declared it to be his solemn belief, that the influence of the Anti-Slavery societies had tightened the shackles of the slave. In some places, if a master wished to give the slaves their freedom, he was charged with being an abolitionist. We had not yet opened our eyes to the emigration of negroes into this State. It was natural that we should sympathize with the poor and unfortunate. This kind of feeling was preventing the proper execution of our laws—paralizing the hands of the officers of justice. The fact was, there was growing up in the bosom of our society a class distinct from ourselves, establishing themselves in different communities in different parts of our State. And when they should increase to hundreds of thousands, what would be the condition of the people of our State? It would have in our midst a servile people, as much so to all intents and purposes as the southern states. There would be no elevation of intellect or of character among a people that was kept in this subordinate condition by the laws. Let this class go on multiplying and become an important element in our population; as they become educated and see the real situation of things between them and us, they will begin to look up and to think of having privileges and claims, the same rights with ourselves. Contemplate another people among us, holding the doctrine that all men are equal,—and they will say we are free and equal by the terms of your Constitution,—level then those distinctions,—why keep us in slavery when no slavery can exist here? We should have a servile war; and surely no one could wish to impose on posterity such a state of things. We had then before us one of two things—either to admit them to an equality with ourselves, or to come to the state of things he had described. He thought every possible means should be adopted to discourage their emigration, either free or fugitive, into this State.

So much for this speaker, and I think I have not misrepresented him. Is not this colonization with a vengeance! It must be peculiarly unfortunate for the cause in this northern latitude, when one from the atmosphere of slavery happens to stray into their meetings, and without previous concert, utters his sentiments. When this gentleman had taken his seat, one or two others sprung up to their feet; but the chairman was too quick for them, for, without voting an adjournment as usual, he suddenly announced that the meeting was closed.

Pardon the length of this communication. I thought those interested in this subject through the State, might wish to know more of the details of this campaign than appears in the published proceedings of the Society.

EGO.

From the Louisville Advertiser.

WITTY.—In a late number of one of our city papers, we find republished from the Louisville Advertiser, a petition to the Legislature of Kentucky, with our name prefixed, *first*, on the list of signers.

There may be a heap of wit in said device, but we regret our neighbors did not see fit to append to it a key to the witty parts. Doubtless, however, they were as well-meaning as honest Dogberry—

"We will spare for no wit, I warrant you; here's that (touching his forehead,) shall drive some of them to a *non com:* only get the learned writer to set down the excommunication."

If our "learned" neighbors had "only set down their excommunication" in such a way that it could have been understood, there is no telling how utterly we should have been driven to a "*non com.*"

In their next effort, we hope their wit will be less inscrutable.

Footnote: *Our correspondent means DR. DANIEL DRAKE.—Ed.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, February 19, 1839.

WITTY.—In a late number of one of our city papers, we find republished from the Louisville Advertiser, a petition to the Legislature of Kentucky, with our name prefixed, *first*, on the list of signers.

There may be a heap of wit in said device, but we regret our neighbors did not see fit to append to it a key to the witty parts. Doubtless, however, they were as well-meaning as honest Dogberry—

"We will spare for no wit, I warrant you; here's that (touching his forehead,) shall drive some of them to a *non com:* only get the learned writer to set down the excommunication."

If our "learned" neighbors had "only set down their excommunication" in such a way that it could have been understood, there is no telling how utterly we should have been driven to a "*non com.*"

In their next effort, we hope their wit will be less inscrutable.

DR. DANIEL DRAKE.

☞Among the more weighty matters that now engage our attention, we must not lose sight of others, less important, but still interesting. It will be seen by the communication of a correspondent at Columbus, published in another column, that *Dr. Daniel Drake* of this city, head of the *Medical Department* of CINCINNATI COLLEGE, has been making himself conspicuous in a Colonization meeting at the Capital. This gentleman has not hitherto taken an active part against Abolitionists, and his sentiments were not generally known. He now stands forth as an open, avowed enemy to our cause, and a champion of Colonization; although he repudiates the notion, that this scheme can work the abolition of slavery. Of course, he believes, that there is no remedy for the evil; and his remarks lead us to presume that he cares but little whether there be a remedy or not. He is a foe to the colored man, and does not hesitate to advocate the most rigorous policy, in regard to colored people emigrating into this State. His speculations about a power within a power, the feuds and strifes and civil war, consequent on the settling of these injured people among us, are discreditable alike to his head and heart. But, we are glad he has shown himself in his true position. Henceforth, we shall know where to find him. Dr. Daniel Drake, head of the Medical Department of Cincinnati College, we put down as in the front rank of the enemies of human rights.

HENRY CLAY AND ABOLITION.

On the 7th of February, Henry Clay made a grand display on the Abolition question. The correspondent of the Baltimore Patriot says, that he enchanted the attention of a large and distinguished auditory for upwards of two hours. The editor of the Patriot observes, that the remarks of Mr Clay, as all admit, were full, triumphant and decisive; "and, taken all in all, it is thought by many, that it was one of the happiest and most conclusive displays of sound sense, statesmanlike views, and real eloquence—the eloquence that convinces the judgment as well as touches the heart—which have been witnessed for years past in either branch of the National Legislature." Mr. Calhoun himself was delighted. When the wonderful speech was finished, he arose and with much solemnity announced the important fact, that now, Abolition was overthrown. That our friends may see how completely demolished they are by the sound sense, statesmanlike views, and real eloquence of the Kentucky Senator, we will give them the speech so soon as we can obtain it. We confess we feel no little curiosity to see this great user-up. Different people take very different views of the same matter. A member of Congress writing to us from Washington, says that Mr. Clay's charges against Abolitionists, were gratuitous, and without proof, untenable and inconclusive. We incline to the opinion of our correspondent, judging from the abstract given of the speech in the Baltimore Patriot.

This movement on the part of Mr. Clay is palpable enough. Hitherto he has spoken too cautiously about Abolitionists, to please the hot spirits of the South. They charged him with half-heartedness; and his popularity was in danger. President, he could not be, while a suspicion prevailed that he was lukewarm in his attachment to slavery. The Patriot is plain enough on this point. It says, "it was supposed that Mr. Clay would use the occasion thus afforded, to declare his views at some length upon the Abolition question, as raised by the modern agitators; and thus disabuse a portion of the public mind, in reference to that matter, which had been led into temporary error, by the strenuous and systematic efforts of certain politicians, for twelve months past, to exhibit the distinguished Statesman of the West, in a light *unfavorable to the South, and as not thorough and hearty in his support of Southern institutions.*" And they were not disappointed. Henry Clay intended his speech doubtless for political effect; and no one now can accuse him of not coming up to the full standard of pro-slavery requirements.

Were it not for the importance of the interests at stake, we could not but laugh at the farce these gentlemen, Messrs. Clay and Calhoun, are enacting—one killing Abolition by resolutions, the other overthrowing it by a single speech! Mr. Calhoun should not be so hasty with his compliments. Speeches in behalf of slavery at this age of the world, can harm nobody, but the maker of them.

☞DR. DUNCAN'S letter is giving him no small uneasiness. They have got hold of it in Congress, and Mr. Stanley of North Carolina, not long since devoted a speech to a careful dissection of the Doctor's views on the subject of slavery. We presume our representative will be cautions hereafter how he writes letters to Abolitionists.

PATHETIC.

The *Richmond Enquirer* lately published an extended notice of the death of a wealthy slaveholder. "Would to Heaven!" exclaimed the Enquirer, "that some of these insane fanatics (abolitionists) had been present, that they might have blushed for their calumnies on the South!" Amen! cries the Republican. Why, what were the rare merits of this most eminent slaveholder? Had he liberated his slaves? No. Did he teach them to read the Bible? No. Did he pay them wages for their labor? No. What then? He was a *rich man*,—that was something. He owned one hundred and seventy-five slaves,—that was something. He had a "model farm,"—that was a great thing. He was vastly hospitable,—that was noble. He fed his slaves well, and clothed them comfortably,—that was grand. And they shed tears and groaned when he died,—that was sublimely affecting. O, insane Abolitionist! how can you denounce a relation so lovely, so inexpressibly tender? Base calumniator! he did still more. He remembered them in his will. Did he? how? "In the *kindest terms*." Did he set them free? No. Did he make provisions for having them taught to read the Bible? No. Did he bequeath to them any of the earnings of their own labor, bestowed so constantly on his "model farm?" Can't say. Did he solemnly forbid his heirs ever to break up the numerous families over which he had been patriarch, and to sell the different members to different buyers, without regard to their feelings? Can't say. What *did* he do? He made the "most humane and liberal provisions for them specially." Ah—we shall wait to know what these provisions are, before we suffer ourselves to be quite overcome with admiration. Slaveholders have queer notions of humanity. What is liberal and humane to a *slave*, may be inhuman, to a *man*.

☞THE DIFFERENCE.—Resolutions of the Vermont Legislature respecting slavery, the slave-trade, and the right of petition, were lately presented in the United States' Senate by Mr. Prentiss of Vermont. He moved that they be printed—a mark of respect always shown to the resolutions of the legislature of a sovereign state. The slaveholders would not allow it. The motion was negatived by a vote of 29 to 8.

Henry Clay on the 7th inst., presented the petition of inhabitants of the District of Columbia, remonstrating against the continuance of the agitation on the subject of abolition therein. He moved that it be printed, and *printed it was, no man dissenting.*

Citizens of the free states! Your are political slaves to the South, to all intents and purposes whatsoever. The resolutions of a sovereign State, laid contemptuously on the table, without the poor privilege of being printed; while a petition from the citizens of that District, whose piratical slave-trade has infamized our nation, is ordered to be printed, by a unanimous vote!

THE DIFFERENCE AGAIN.—The *pro*-slavery petition from the inhabitants of the District of Columbia, presented by Mr. Clay, was ordered to be printed, *nem con.*; while the *anti*-slavery petitions of hundreds of thousands of the citizens of the United States, are in fact excluded from even a hearing.

Again, this pro-slavery petition was ordered to be printed; but the Senate, by a decided vote, promptly refused to accord the same favor to the important anti-slavery resolutions submitted by a member of their own body.

Thus it is, that the people of the *free* states are insulted and outraged by the slave-holder.

"Why, man, he doth bestride the narrow world
Like a Colossus; and we, petty men,
Walk under his huge legs"—

And still are meek.

From the Memphis Enquirer.

"$50 REWARD.—Ranaway from the subscriber on Thursday last, a negro man named Isaac, 22 years old, about 5 feet 10 or 11 inches high, dark complexion, well made, full face, speaks quick and very correctly for a negro; wore off a blue frock cloth coat, cassimere rounddabout and cloth pantaloons. He was originally from N. York, and no doubt will attempt to pass himself as free.

"I will give the above reward for his apprehension and delivery, or confine him so that I can obtain him, if taken out of the State; or $30 if taken within the State.

"JNO. SIMPSON.

"Memphis, December 28."

We rather think with Mr. Simpson, that there is "no doubt Isaac will attempt to pass himself as free." Isaac is a *native of Philadelphia;* he was brought up in that place, and his parents are now living there. He is the same Isaac Wright, who, with two other young colored men, were kidnapped about a year since, while the steamboat on which they were employed as hands, was lying below New Orleans. We gave a full account of the transaction last Spring. Since then, the two Captains supposed to be engaged in the affair, have been arrested in one of our eastern cities, and held to bail. We had the pleasure of seeing Isaac a few weeks ago, in Cincinnati, on his way home. Subsequently to his being kidnapped, he passed through the hands of four or five owners. John Simpson was the last one, and *he*, we are informed, won Wright by gambling. The two other young men are still in slavery; but we hope means may yet be devised for effecting their liberation.

The only consolation we have to administer to Mr. Simpson, is to say—that he had quite as good a right to Isaac, as he has to any of his remaining slaves.

☞On our first page, is a communication, containing some facts, with regard to the waste of human life in slaveholding states. Read the following, and tell us whether there be any improbability in the statements of our correspondent.

"Another horrible tragedy occurred in Tuscaloosa, Ala., about the 1st of the present month.—The Mobile Register, of the 14th, thus notices it:—

"Vance, Johnson, Gatewood, Ball and Stogdale, were sent as Deputy Marshals from this place to Tuscaloosa, to retake a levy, which had been wrested from the Marshal, on an execution against the Simontons of Tuscaloosa. In pursuance of the mandate they possessed themselves of the store of goods belonging to the Simontons. About dark of the same day they were attacked by an armed party of twenty, consisting of the Simontons and their friends, and received a volley from the whole party.

"Gatewood fell and died on the spot. Johnson received a slight wound in the arm. Ball had one hand shot off and one arm broken. Stogdale was shot in the face. The fire was returned, with what execution was not fully known, but we learn that one of the Simontons was in a dangerous state supposed to be dying. A jury of inquest was held on Gatewood, who brought in a verdict of death by violence from the Simonton party."

MR. SHINN'S communication on our first page will be read with interest. We wish to remark, however, that the heresies on which he comments, are not confined to *infidels*, or peculiar to the "*democracy.*" They prevail among *christians*, and among *all* parties. For this reason, we would be glad, if he would avoid special, invidious allusions to any technical form of political or religious belief, or unbelief. Communications containing such allusions, if published in our paper, would of course subject us to the necessity of opening our columns to discussions on subjects, but remotely, it at all, allied to our enterprise. Our friend will of course hereafter so exhibit his thoughts that they shall have a general and impartial bearing.

ANOTHER COALITION.—The fact of a coalition between the democratic party and the slaveholders, is notorious. Of this we have spoken again and again. Our correspondent at Washington, thinks that still another coalition has been formed, quite as mischievous and dangerous as the former. We give an extract from his letter, dated, Feb. 9th.

"The day before yesterday Mr. Clay of Kentucky, made a grand display against Abolitionists. His charges were gratuitous and without proof, untenable and inconclusive. Mr. Calhoun on Mr. Clay's closing, congratulated the Senate and the country on the overthrow of Abolitionism. Thus the consummation of the coalition between the slaveholders of the South, and the banking whig power of the North, which has been forming, in order to obtain the government of the country, has taken place. Mr. Clay computed the slave-property at twelve hundred millions. I compute the bank capital of the North at six hundred millions. This tremendous money power is now united in order to make a president and rule the country."

We give this as the opinion of an individual on the other side. For our own part, we verily believe, that a certain portion of the leaders of the Whig party at the North, with Mr. Clay at their head, would rejoice if they could only supplant Martin Van Buren on the affections of the South, and form a coalition with slaveholders, just as unprincipled, and as degrading to the free states, as the present coalition between slavery and the democracy.

We warn Abolitionists against putting their trust in mere politicians, no matter by what name they be called.

PERPLEXING.

We fully appreciate the perplexities of our neighbors of the Republican, in their advocacy of the claims of General Harrison. It requires marvellous sagacity to find out precisely that point of land between North and South, on which their favorite candidate may stand, and claim equal favor from both. The present presidential incumbent knows no middle ground. He has gone clear over, and grounded himself in the South. Henry Clay, in his late speech, has tried to do the same thing. Abandoning the narrow isthmus between Slavery and Freedom, he now builds all his hopes on the former. He is the pro-slavery Whig candidate. As for General Harrison, he hovers somewhere midway, we presume, between light and darkness—no knowing exactly where. All that his advocates will say, is, that in reference to the great questions which now agitate the country, he is sound both ways, not obnoxious to the South, not disagreeable to the North. It is both amusing and instructive to note what generalities are resorted to, when his views of the delicate question are alluded to. We give the following from the Cincinnati Republican, as a rare specimen of mystification. Commenting on an article in the Louisville Journal, concluding with the question,—

"Can they, (the friends of General Harrison,) see no danger that, if their favorite shall be the candidate of the party, *the entire South* will go against us in a mass, and decide the day at once in favor of the administration!"

The Republican among other things, says—

"Our calculation is better based, in one respect, than that made by the editor of the Journal, because the *north* is entitled to more electoral votes than the *south*, and the whigs will, of course, stand less chances of a defeat. The "entire north" has a right to 168, while the "entire south" is entitled to only 134 electoral votes. If the question then, is between the north and south, the "entire south" is very likely to be used up with but little ceremony. We are very sure, that no true republican, whig or conservative, wishes to see the the northern and southern sections of the country arrayed against each other, upon this presidential question. It is not a matter to be decided by slaveholders or abolitionists. we therefore regret to see any appeal made to the prejudices of one, or the passions of the other. *Gen. Harrison is by no means obnoxious to the South, neither are his views in reference to the great questions which agitate the country, at the present time, peculiarly disagreeable to his friends in the Northern states. As chief magistrate, if elected, he will pursue a judicious course, such as is directed by the constitution, always bearing in mind, the evidence of the great and good Washington, that that instrument was the work of a convention, every member of which, was governed by a mutual spirit of compromise and concession.*"

Leaving Abolitionists entirely out of view, all we have to say is, that if our neighbors expect the *South* to be satisfied with these vague assurances of General Harrison's soundness on the anti-slavery question, they will find themselves egregiously mistaken.

No man, we venture to say, will henceforth be permitted to occupy the presidential chair, who will not avow his position, in relation to slavery and anti-slavery, clearly, fully, and decidedly.

"HARD NAMES.—"*We reprobate, as we ab have done, the use of the epithet robber, as a ed to the slave holders generally; neither d believe that all slave holders are conscious of stupendous wrong they commit in holding sl* If we thought there was no *conscience* in South, no ignorance on the subject of hu rights, that all slave holders were as fully co ced of the horrible criminality of enslaving a low-being, as we are, we should, in view of bitter hostility against us, quit argument at o and turning away from them, think only of troying every vestige of slavery, in places w we could act as well as talk. Until we can belive, we cannot become unsparing denoun —*Philanthropist.*

It appears to us that our good brother ma mistake when he introduced the word "science" in the above connection. We should verse his proposition. "If *we* thought that was *no conscience* at the South," we might bel that there was such an "ignorance of hu rights" among slave holders that they were un scious of doing wrong, when they held slave If we believe that slaveholders could not be vinced that they were guilty of *robbery*, in philosophical and scriptural sense of that te then, indeed, should we "quit all argument at o and turning away from them, think only of troying every vestige of slavery, in places w we could act as well as talk."—*Friend of Ma*

It is perhaps impossible to state clearly, in a not to be misunderstood, the rules which sh in *all* points, determine the *language* and *ma* of a man, who undertakes to advocate a morsl terprise. So far as this is concerned, much m be left to one's own judgment of what is prope If we can convince a slave holder, that he is h ually guilty of a practice, the essential elemen which is robbery; and prevail on him to aban it—without calling him, on the very threshol *robber*—shall we not do it? If friend Goodel not pleased with this course; if he think it be first to fulminate the epithet, and then prov the slave holder that he deserves it, we have strife with him. All we have to say is, there many ways of rebuking evil. Let every one lect his own way, taking care, however, neve abate one jot or tittle of the truth. Though believe slavery to be robbery, we do not choos call slave holders, generally, robbers; first, beca we do not think it the better way; and secon because we should be doing injustice to some, know not what they do. Friend Goodell see to believe, that there can be no such ignorance the subject of human rights in the South as blind the slave holders to the wrong of slavery. We reply to this, that we *know* there is. A pectable pious minister of the gospel is now in eye, who was born in a slave state, owned slav and lived until nearly thirty five years of age, bef the thought once entered his mind, that he was ing wrong. He affirms solemnly that he never til that period, once doubted of his entire right own slaves! He is now a believer in the duty immediate emancipation.

THE CINCINNATI REPUBLICAN.

The Republican seems to be growing rather hot warm in its devotion to *southern* interests. Se eral days have passed, and we have not seen e a scrap of bad news from the West Indies. Th it published not long since, something about white woman walking with a black one, in Bo ton; but the South must have stronger facts th that. It is too much accustomed to real amal mation, to be greatly startled at the mere semblan of it. We wonder it does not copy from that s lemn print, the Whig, an account of how sev hundred women of Lynn, Mass., petitioned th legislature to repeal the law prohibiting marriag between white and black folk. A most alarmi circumstance! We call upon the gentlemen of th Republican to awake. How can they sleep whi the "flame" rages, which "the abolitionists a kindling in our beautiful political edifice!" few weeks since, they announced that the questio of abolition had "become one of absorbing an alarming interest to the country;" that "in propo tion as attempts are made to suppress discussion on this subject, the more abolition increases in n merical strength and boldness;" that they we "clearly of opinion, that the question should b met and settled at once." They told the sout ern people that they were "ignorant of the more ments of the abolitionists." It was "importan that they should acquaint themselves with the policy, and that they should be apprised of the progress and plan of operations." "Indeed," sa they,—

"We apprehend that too much apathy, too much indiffe ence, exists among the opponents of the abolition throughout the country, with regard to the movements this infatuated class of people. This should not be. The should be narrowly watched. Their policy, their progre their motives, their intentions, *cannot be too generally* posed. It were a folly to attempt to conceal the flame w the abolitionists are kindling in our beautiful political fice; if we would save it from destruction. If our pu edifices, our warehouses, and our dwellings are threate with the incendiaries' torch—it is the duty of every citizen to be vigilant, and ready to give the alarm. equally important that the alarm-bell be rung in the e the American people, and that they should be warne the conflagration with which the institutions of the co are threatened. It is with this view that we extract following passages from the circular to which we alluded."—*(Ohio Declaration of Sentiments.)*

Well,—the bell was rung: a Louisville took the "alarm," and sent back such a note, the gentlemen editors themselves became alarm Hear the Louisville Advertiser:

ABOLITION.—The reader is referred to an interes article which we have copied from the Cincinnati Repu can—a paper which lately supported the principles of Ha ocracy; a paper which has *turned*, but not quite far enou to act with the Adamses and Slades in Congress, or Whig Abolitionists of Ohio. It does not, however, g correct view of the strength of the Abolitionists in Cin nati. There they are in the ascendant. They contro city elections, regulate what may be termed the mora the city, give tone to public opinion, and "rule the roas virtue of their superior piety and intelligence. The Re lican tells us that they are not laboring locofocos— "drones" and "consumers"—the "rich and well born course; men who have leisure and means, and a disposi to employ the latter, to equalize whites and blacks in slave holding States. Even now, the absconding slav perfectly safe in Cincinnati. We doubt whether an inst can be adduced of the recovery of a runaway in that in the last four years. When negroes reach the "Q city" they are protected by its intelligence, its piety an wealth. They receive the aid of the *elite* of the Buckey and we have a strong faction in Kentucky struggling to ously to make her one of the dependencies of Cincinn Let our mutual sons go on. The day of mutual pro tion is at hand—much nearer than is now imagined. The Republican, which still looks with a friendly eye to the s holding States, warns us of the danger which arises, though its new-born zeal for Whiggery prompts it to cens indirectly, on the right of petitioning Congress to abol slavery. There are about two hundred and fifty Abolitio societies in Ohio at the present time, and, from the corre issued at head-quarters, Cincinnati, it appear that agents to be sent through every county to distribute books a pamphlets designed to inflame the public mind, and thus o ganize additional societies—or, rather, form new ones aid in the war which has been commenced on the slave holding States.

In the emporium of Ohio, while we are proposing a

pend some eight or ten millions to increase her opulence by connecting her with the South, at Charleston, a majority of her citizens are advising their fellows to 'give a uniform preference to the products of free labor.' Rather than buy a bullock or hog in Kentucky they would obtain provisions from Hayti, if a supply could be obtained from thence.

But we should not complain. Jealousy of Louisville may soon exhaust itself. It is now in a fair way to use the credit of the State as a galloping consumption does its victim. Perhaps a majority of our citizens are cringing before the 'drones' and 'consumers' of Cincinnati, and look to Charleston for capital and commerce, where we are sure to find neither—for, if we must cut loose from the east and north, we will have to look to New Orleans as our importing city. We have in the Ohio and Mississippi a commercial artery which cannot be rivalled by the art of man or wealth of nations.

Alas! for the Republican editors. They had sought thanks, and were paid in threats. They had sent out a cargo of *kind intelligence*, and in return received only abuse for the "Queen City." What must be done? Unsay what they had said. They had raised a ghost, and must bid it back to oblivion. To it they went, and see how that "absorbing and alarming question" dwindles into insignificance under their reverse operations,—how easily they can put out the "incendiary's torch" that was about to be applied to "our public edifices, our warehouses, and our dwellings!" "*False alarm! false alarm!*" is the burthen of their second article:

"It is not true that the abolitionists are in the ascendant in this city. Their influence is greatly exaggerated by the Advertiser, and by our southern brethren generally. A large majority of our citizens are opposed to their schemes, and do not tolerate their doctrines. Neither is it true that an absconding slave is safe in Cincinnati, or that runaway negroes are "protected by its intelligence, its piety, and its wealth." The abolitionists are not of the wealth, the intelligence, or piety of the city. As we remarked in our previous article, the leading, active, and noisy abolitionists, those who perpetrate all the mischief, are drones in the body politic; adventurers—men who live upon the credulity of mankind, by playing upon their passions, operating upon their prejudices, and exciting their sympathies. They have no reputation for genuine piety. They are generally hypocrites or fanatics. Fortunately, their influence extends as yet, over a very small portion of our population. The only protection that can be afforded, or ever has been afforded to runaway slaves, in this city, is that of concealment; and it is only to the class of men which we have described, or to the free negroes of the city, that a runaway slave can look for concealment. The Advertiser doubts whether an instance can be advanced, of the recovery of a runaway in Cincinnati. We could mention a dozen instances within that period, where runaway slaves have been restored to their owners, in this city, in one of which, the fugitive was found in the house, and under the protection of Birney, the late editor of the Philanthropist."

Whether it was owing to their blunder, in this their first prominent attempt to win favor with the South, or to chagrin at being so cavalierly treated, or to the failure in the Kentucky legislature of the "rail-road bank bill," we have seen little since in the Republican except the mere *romance* of slavery. For the Republican editors seem really to catch an occasional glimpse of the patriarchal system, under the most romantic aspects.

We regret, however, that the zeal of these gentlemen should so soon have grown cold. We warn "southern brethren" that their self-appointed sentinels are sleeping at their post. It will not do to depend on them. The legislature of Ohio, under the influence of a deep devotion to the "peculiar institution," to such an extent as to be divested of all dignity and self-respect, meekly bows down and offers a peace-offering to the South; and yet its Republican-friends scarcely raise one note of triumph. Sad news from the West Indies appears in the New York city papers, concerning the rise of real estate in the West Indies, increasing confidence among business-men there, increasing harmony between the laborers and planters, and lo! the Republican utters not a single groan. Abolition triumphs in Boston; Faneuil Hall is thrown open to the dangerous fanatics; William Lloyd Garrison pours forth his denunciations against slavery within walls which echoed aforetime the voices of the heroes of the Revolution,—and still the Republican sleeps! What account can our neighbors render for this betrayal of their trust? Poor evidence this of their love for the Union, their deep regard for our "beautiful political edifice, their unfeigned attachment to "southern brethren."

☞ Since writing the above, we perceive that the Republican has at length succeeded in obtaining bad accounts from the West Indies. Here is the scrap:

"JAMAICA.—Recent accounts from the Island of Jamaica, state that great dissatisfaction prevailed, in consequence of the injudicious policy pursued by the Gov. Sir Lionel Smith. The charge against him was a disposition to favor the blacks, and encourage them in acts of insubordination and riot. The manumitted population has quit all work since Christmas holidays. Agriculture was neglected, and the evils of indolence and disorder were rapidly on the increase."

GOOD NEWS FROM THE WEST INDIES.

We can do no less than publish, just under, the important intelligence given out in the Republican, the following letter from the New York Journal of Commerce. We find it in the New York Express: neither of the papers is friendly to Abolition.

From the Journal of Commerce.

Letter from W. R. Hays, Esq., Barbadoes, W. I., to Rev. H. G. Ludlow, of Newhaven.

Barbadoes, Dec. 36, 1838.

I gave you in my last some account of the manner in which the first day of emancipation came and went in this island. We very soon afterwards received similar accounts from all the neighboring islands. In all of them, the day was celebrated as an occasion 'of devout thanksgiving and praise to God for the happy termination of slavery.' In all of them the change took place in a manner highly creditable to the emancipated, and intensely gratifying to the friends of liberty. The quiet, good order and solemnity of the day, were every where remarkable. Indeed, is it not a fact worth remembering, that whereas, in former years, a single day's relaxation from labor was met by the slaves with a shouting and revelry and merry making, yet now, when the last link of slavery was broken forever, sobriety and decorum were especially the order of the day. The perfect order and subordination to the laws, which marked the 1st day of August, are yet unbroken. We have now nearly five months experience of entire emancipation; and I venture to say, that a period of more profound peace never existed in the West Indies. There have been disputes about wages, as in New England and in other free countries; but no concert, no combination even here; and the only attempt at a combination was among the planters to keep down wages—and that but for a short time only. I will not enter particularly into the questions, whether or not the people will continue to work for wages, whether they will remain quiet; or, on the other hand, whether the island will be suffered to become desolate, and the freed slaves relapse into barbarism, &c. These things have been speculated about, and gloomy predictions have had their day; the time has now come for the proof. People do not buy land and houses, and rent properties for a long term of years, in countries where life is insecure, or where labor cannot be had, and the tendency of things is to ruin and decay. In short, men, in their senses, do not embark on board a sinking ship. Confidence is the very soul of prosperity; of the existence of confidence here, the immense operation in real estate, since the 1st of August, are abundant proof. There are multitudes of instances in which estates have sold for 20,000 dollars more than was asked for them six months ago, and yet at the time they were considered very high. A proprietor who was persuaded a few weeks since to part with his estate for a very large sum of money, went and bought it back again at an advance of 9,600 dollars. A great many long leases of property have been entered into. An estate called 'Edgecombe,' mentioned by Thome and Kimbal, has been rented for 21 years at 7,500 dollars per annum. Another, called the 'Hope,' has been rented for ten years at 2,000 pounds sterling, equal to 9,600 dollars per annum. Another, after being rented at a high price, was re-let by the lessee, who became entirely absolved from the contract, and took 16,000 dollars for his bargain. If required, I could give you a host of similar cases, with the names of the parties. But it seems unnecessary. The mere impulse given to the value of property in this island by emancipation, is a thing as notorious here as the fact of emancipation.

But are not crimes more frequent than before? I have now before me a Barbadoes newspaper, printed two weeks since, in which the fact is stated, that in all the county prisons, among a population of 80,000, only *two* prisoners were confined for any cause whatever!

'But,' says a believer in the necessity of colonization, 'how will you get rid of the negroes?' I answer by adverting to the spectacle which is now witnessed in ALL the islands, of the former proprietors of slaves, now employers of FREE laborers, using every endeavor to prevent emigration. Trinidad, Demerara, and Berbice want laborers.—The former has passed a law to pay the passage-money of any laborer who comes to the island, leaving him free to choose his employment. Demerara and Berbice have sent emigration agents to this and other islands to induce the laborers to join those colonies, offering high wages, good treatment, &c. On the other hand, Barbadoes, Grenada, St. Vincent, and all the old and populous islands, individually and collectively, by legislative resolves, legal enactments, &c., &c., loudly protest that they have *not a man to spare!* What is still better, the old island proprietors are on every hand building new houses for the peasantry, and with great forethought, adding to their comfort, knowing that they will thereby secure their contentment on their native soil. As a pleasing instance of the good understanding which now exists between proprietors and laborers, I will mention, that great numbers of the former were in town on the 24th, buying up pork, hams, &c., as presents for their people on the ensuing Christmas; a day which has this year passed by amid scenes of quiet and Sabbath devotions—a striking contrast to the tumult and drunkenness of former times. I cannot close this subject without bearing testimony to the correctness of the statements made by our countrymen, Thome and Kimball. They were highly esteemed here by all classes, and had free access to every source of valuable information. If they have not done justice to the subject of their book, it is because the manifold blessings of a deliverance from slavery are beyond the powers of language to represent. When I attempt, as I have done in this letter, to enumerate a few of them, I know not where to begin, or where to end. One must see, in order to know and feel how unspeakable a boon these islands have received—a boon which is by no means confined to the emancipated slaves; but like the dews and rains of heaven, it fell upon all the inhabitants of the land, bond and free, rich and poor, together.

It is a common thing here, when you hear one speak of the benefits of emancipation—the remark, that it ought to have taken place long ago. Some say fifty years ago, some twenty, and some that at any rate it ought to have taken place all at once, without any apprenticeship. The noon-day sun is not clearer than the fact that no preparation was required on the part of the slaves. It was the dictate of an accusing conscience, that foretold of bloodshed, and burning and devastation. Can it be supposed to be an accidental circumstance, that peace and good-will have uniformly, in all the colonies, followed the steps of emancipation. Is it not rather the broad seal of attestation to that heaven-born principle, 'it is safe to do right.' Dear brother, if you or any other friend to down-trodden humanity, have any lingering fear that the blaze of light which is now going forth from the islands will ever be quenched, even for a moment, dismiss that fear. The light, instead of growing dim, will continue to brighten. Your prayers for the safe and happy introduction of freedom upon a soil long trodden by the foot of slavery, may be turned into praises, for the event has come to pass. When shall we be able to rejoice in such a consummation in our beloved America? How I long to see a deputation of slaveholders making the tour of these islands. It would only be necessary for them to use their eyes and ears. Argument would be quite out of place. Even an appeal to principle, to compassion, to the fear of God, would not be needed. Self-interest alone would decide them in favor of immediate emancipation.

Ever yours,

W. R. HAYES.

THE BLACK BILL;

OR, THE BILL ABOUT TO BE PASSED BY THE ASSEMBLY OF OHIO, IN RELATION TO FUGITIVES FROM SERVICE.

In our number for January 1st, we warned our readers that a series of efforts had been instituted, designed to coerce the legislature of Ohio into the adoption of a more rigorous system of policy for the oppression of colored people, the protection of slavery, and the discomfiture of abolitionists. We predicted that some pro-slavery movement, of a signal character, would be made during the present session of the assembly; and in view of the materials composing that body, we had no doubt of its entire success. Late events have verified the prediction.

A few weeks since, the commissioners of Kentucky passed through this place on their way to Columbus. The servile press welcomed their arrival, and glorified their mission. The *torpid* press announced their coming, but expressed no feeling as to the objects for which they had been sent. The free press, a few papers, spoke out in tones of manly indignation, but spoke when it was too late. The voice of the people of Ohio was not heard; no pains were taken to ascertain their sentiment.

The Commissioners reach Columbus; the Legislature is moved; it is eager to do them honor; and opens a willing ear to their communications. Committees are appointed, in both houses, to wait upon them. The privilege is accorded to them of communicating orally, or by letter. They prefer complaints, without proof; the legislature asks for none. They basely calumniate the character of citizens of Ohio: our representatives are willing listeners—Kentucky speaks. They dictate coolly, and at length, to the legislature, what laws they wish passed, and for what purpose; they define them clearly; they do not petition—they demand, and our representatives are meek,—Kentucky speaks. True, they have nothing to communicate about the kidnapping of their citizens by 'evil-disposed persons in Ohio;" of the incarceration of their citizens in the jails of Ohio; of the trial of their citizens before the tribunals of Ohio for acts done in Kentucky; of rewards offered for their citizens by villains in Ohio; of the abuse of their citizens, and breaking open their houses by marauders from Ohio. No; their demand is a very modest one;—it is only that Ohio should enact laws to strengthen the grasp of Kentucky masters on men, whom they have stripped of their liberty;—it is only that Ohio should be the patient, well-drilled, well-skilled, indefatigable, sleepless, unscrupulous slave-catcher of Kentucky. The demand is assented to: no generous emotion of indignation kindles in the bosom of that heartless assembly. This is a demand they dare not resist—and would not, if they dared. It is the *slaveholder* who speaks,—his voice has authority. It is *slavery* that is in peril,—its interests must be secured.

Just at this juncture appears the unfortunate Mahan,—the man who, through the instrumentality of perjury, had been incarcerated in one of the jails of Kentucky, and tried by one of her tribunals, for acts, which his accusers did not even pretend were done *out* of Ohio. His defence cost him and his friends twelve or fifteen hundred dollars. His time had been wasted; and, for months, he was compelled to bear the disgrace and pain of imprisonment, ironed like a felon. So far from being compensated in Kentucky for the damages inflicted on him by the infamous conduct of some of her citizens, no sooner was he acquitted on the criminal prosecution, than he was arrested on a civil suit, at the instance of the same person, who had procured a false indictment against him. This unfortunate man appears at Columbus, just at the time when the Commissioners from Kentucky are demanding additional legislation in behalf of slavery. He presents his memorial to the legislature, setting forth his grievances, and humbly asking for some little compensation. His presence is hardly noticed; few ears are turned to listen to the story of his wrongs; his prayer is carelessly referred to one of the standing committees; and he will get—nothing!

Mahan is a *poor* man. The slaveholders love him not: he is but *a citizen of Ohio!*

Last year thousands of the citizens of Ohio prayed the legislature to repeal all the laws hitherto passed in regard to colored people, inconsistent with the constitution. They asked for all the *poor* in the state the benefits of common school education. They asked that the right of trial by jury should be held inviolate; and that justice should be established between man and man, by securing to *all* men the right of testimony in our courts of justice. A large majority of our most respectable citizens was in favor of these prayers. Scarcely could they procure a respectful hearing. At length, in one branch of the legislature, their petitions were referred to a select committee, whose report, being favorable, was laid on the table, and has never been acted on since. This year thousands more have prayed for the same things. Their petitions have been treated with marked contempt. No select committees have been appointed—no consideration has been bestowed upon them; but, on the contrary, rash, high-handed, and tyrannical action has been taken, in the very teeth of their prayers. They asked that the severity of our '*Black code*' should be softened; and it has been aggravated. They sought for the colored man the right of testimony; and the legislature has denied him the bare right of petition. They prayed for bread, and have received a stone; they asked for fish, and have received serpents. Who are these petitioners? Only—*citizens of Ohio!*

The Commissioners of Kentucky, on the other hand, demand that the legislature of this state seal up the fountains of charity and mercy in the hearts of the people, and make obedience to the first principles of our nature, a *crime;* and the demand is obeyed. Kentucky asks but *once*, and gets all she demands, though in violation of the constitution and the primal laws of human nature.

Other states are rapidly advancing in liberal sentiment. Massachusetts and Vermont are giving evidence that the spirit of '76 is again presiding over their councils. New York is about passing resolutions, which assert the right of the people to petition, and rebuke the gag-resolutions of Congress. OHIO, is retrograding. Her lawgivers forge gags for their own use; and, when Kentucky speaks, fetters for their constituents! Tears of blood cannot efface the foul blot they have fastened upon her honor. In the gaze of a civilized world she now stands, alone, eminent in infamy, with her character for humanity, freedom and independence, blasted and blackened, like some noble tree, stripped in one moment of its greenness, and scathed by the lightnings of God!

This is the year eighteen hundred and thirty-nine. That religion, which breathes peace on earth and good-will to man, and commands us to do unto others as we would they should do unto us, made its advent nearly nineteen hundred years ago. The blessings which its presence has brought, who can tell? Despotism has been smitten by its power, and is now crumbling in decay. Civil liberty has sprung up in its footsteps. Under its influence, slavery has ceased to exist in the British dependencies. France, and every other nation, save our own, under the same influence, are about severing the chains on human limbs. Sixty-three years ago, our fathers, moved by its spirit, solemnly proclaimed the grand doctrines of human rights. Thirty-seven years ago, the free settlers of Ohio, the framers of our constitution, affirmed the same great doctrines, and fixed the brand of their reprobation forever on the spirit and practice of slavery. To-day, in full view of all these glorious effects of the workings of Christianty,—to-day, the sons of those settlers, the descendants of the revolutionary fathers; men who call themselves Christians; republicans, who scoff at the servile spirit and sentiments prevalent in *monarchies;* with the lights of Christianity flashing around them, the voice of mercy pleading against them, their professions of superior devotion to freedom staring them in the face, the thunder of their own consciences pealing in their ears; spurning every feeling dear to our common humanity, forgetful of the ineffable contempt aad abhorrence with which posterity will regard their memories; in violation of the constitution they are sworn to maintain; in disregard of the rights of the people they are sworn to protect; in contempt of the eternal, unchangeable principles of truth and justice, and in defiance of God;—bow down before the demon of slavery, and, in obedience to its commands, forge chains for the best affections of the human heart, and enact laws to uphold and perpetuate a stupendous system of violence, robbery, and licentiousness.

But, the Commissioners wait. They depart not till the bill introduced in accordance with their wishes is passed. On February 5th it is brought forward in the house by Mr. Lowe, forced rapidly to a second reading—no time given for careful examination and discussion—all amendments designed to guard the rights of our fellow-citizens, rejected,—and on the 11th it passes the house by a majority of 54 to 13 !!!. In the Senate it is now under consideration, but will undoubtedly be hurried through in the same unwarrantable manner.

In our next, we will examine the bill in detail. Mean time, we pray our readers to read this bill, again and again. Study it well, till you have fixed indelibly in your memories all its disgusting details. Have it printed in a separate form. Distribute copies of it among your neighbors. Hang it up on the walls of your houses. Think of it, talk of it, spread it far and wide, wherever there is a heart to beat with indignation, or a tongue to utter rebuke. Especially remember the NAMES of the men, who have done this deed of infamy. In the sacred of liberty, by the honor of your state, by your pity for the slave, by the love you bear your own children, in the name of the God of the oppressed,—we beseech you, never to forget the names of men, who could thus trample under foot the laws of God, and the laws of our very being; and never to rest, until every voter for that bill shall feel the whole weight of a withering public sentiment settling down upon him, and barring him hereafter from any office of trust or power in the gift of an insulted and outraged people. Call public meetings, wherever you can. If you cannot expose the enormities of the law yourself, prevail on some one to do it for you. Let us hear—let us hear what the people of Ohio think of a proceeding, which sinks their state to the lowest depth of infamy.

☞ Our readers will see the Bill inserted in another column.

☞ WORTHY OF NOTICE.—We are not apprised of the answers returned by the members of our legislature, generally, to the questions propounded to them, before the last election. Had we the necessary documents in our possession, we think we could bring out some odd results from an examination of the late vote taken in the House of Representatives on the "*Black Bill.*" A few facts, however, we put on record. It will be recollected that the Bill utterly denies the right of trial by jury to the person arrested as a fugitive from labor; and that all amendments designed to to secure this right, were steadily rejected.

Well—did MR. PATTERSON of HIGHLAND COUNTY, vote in favor of the passage of this bill? *He did.* Will our friends in Highland county now hunt up an old Philanthropist of October 3d? They will find it there recorded, that THOMAS PATTERSON, having been asked—"Are you in favor of extending the *right of trial by jury* to persons arrested as fugitives from labor?" answered positively in the *affirmative*. We have not the paper now at hand, from which we copied the interrogatory and answer, but if our memory be correct, the answer was very explicit and emphatic on this point. Will our Highland friends please to tell THOMAS PATTERSON what they think of his honesty?

And where is MR. ANDREWS of LORAIN found? On the side of the "*Black Bill*". Did *Mr. Andrews* answer favorably the question propounded to him by abolition voters? *He did.* Will our Lorain friends see to this matter?

How about GEORGE KIRKUM? Among other questions put to candidates in Portage county last fall, was this,—are you in favor of the extension of the right of trial by jury, in all cases involving personal liberty? GEORGE KIRKUM answered, *Yea*. And how did he vote on the "*Black Bill?*" Not at all,—he was absent. But we observe his name recorded on another vote taken the *same day*. His constituents should certainly ask Mr. Kirkum what he meant by *absenting himself*.

Thomas Howe, representative from Trumbull and Geauga counties, who *declined* answering the question, with regard to the right of jury trial, voted *against* the bill of abominations.

☞ A REQUEST.—We would urge upon our friends throughout the state, to hunt up assiduously all the answers of the several candidates they questioned, who have since been elected, and immediately compare their answers with their votes, as given not only on the "Black Bill," but on all the other kindred matters on which a decision has been had, or may be had in our legislature. The importance of such a measure must suggest itself to every mind. We would further request them to forward the results immediately to the Editor of the Philanthropist. If there be any instances of treachery, we wish to make them public.

IMPORTANT RESOLUTIONS.

Mr. Morris, our senator in Congress, on the 5th of February submitted to the Senate the following important resolutions. The preamble is awkwardly worded, but the resolutions are explicit, clear, and to the point. Of course they will receive the *go-by*. A bare glance at them will show how intimate and extensive are our associations, as a nation, with the system of slavery.

"Whereas the right and privilege of petition is an existing principle, established by the laws of nature in all animated beings, which are made capable to feel or to suffer, and is designed to be exercised not for opposition or resistance, but for relief, or to obtain favor only; and this right, when the people peaceably exercise it, for relief or favor from the Government, is placed by the constitution of the United States above the power of legislative bodies, who cannot rightfully control the time when, or the manner, or matter, in or for which the people shall petition. But recent events in Congress, in their proceedings on this important subject, has rendered it doubtful in many minds how far that body consider the people justifiable, and ought to be heard in the exercise of this right, and more especially on the subject of slavery, the slave trade, and the abolition of slavery; and as it is an undoubted truth, that upon all subjects on which legislative bodies can act, petitions may be presented; and it seems equally clear that every intelligent human being who is subject to this action, ought to enjoy the right to its fullest extent;

Resolved, therefore, That as the people of the United States, or certain portions of them, claim to have an undeniable right to petition Congress to abolish slavery in the District of Columbia, to suppress the slave trade therein, and between the different states and territories of the United States, or between any of the states and the republic of Texas; and against the admission of any new state into the Union whose constitution permits or tolerates slavery, in as full, free, and ample manner as they can exercise this right on any other subject; it is therefore expedient, that all petitions on the aforesaid subjects, or any of them, presented to Congress, from any portion of the people of the people of the United States, be referred to the Committee on the Judiciary, which committee is instructed to inquire into and report to the Senate, their opinion on the following points:

First, Whether the people of the United States, or any portion of them, have an indisputable right to petition Congress on the subjects, or any of them mentioned in the foregoing resolution.

Second, Whether Congress possess the power to abolish slavery in the District of Columbia.

Third, Whether Congress possess the power to prohibit the existence of slavery in the territories of the United States.

Fourth, Whether Congress have power to create, introduce, or establish slavery in any territory acquired by the United States, in which slavery did not exist at the time the United States became possessed thereof.

Fifth, Whether Congress have the power, and ought, to restrain or abridge any constitutional right of the citizens, because the exercise of such right may tend, by calling in question the justice and policy of slavery, to weaken or abolish that system in any of the states.

Sixth, Whether Congress in any case can, either directly or indirectly, constitutionally restrain or abridge the freedom of speech or the press, or the right of petition.

Seventh, Whether Congress have power to provide for the safety and protection of persons and property of the citizens of one state, from violence, and injury being done such citizens, or their property, in another state; and also to protect the citizens of any state, who think proper, within their own state, to speak, write, print, and publish their opinions against the political, moral, or religious institutions of another state, from trial and punishment in the state whose institutions such speaking, writing, printing, and publishing was designed to affect.

Eighth, Whether Congress have power to declare what shall or shall not be made property by any of the states.

Ninth, Whether Congress have power to authorize the sale of slaves as property to discharge a judgment in favor of the United States.

Tenth, Whether a removal of the seat of Government into a state in which slavery does not exist, would not be expedient, consistent with sound policy, and promote the quiet, safety, and interest of the country.

Resolved, further, That as Congress has no power over the persons of slaves as property, in any state, or the subject of slavery therein, a recession of the District of Columbia to the states of Virginia and Maryland ought to be made, to prevent, or take away the exercise of such power in the ten miles square.

Resolved further, That it belongs exclusively to the states in this Union to provide, that a person who may be held to service or labor in one state, under the laws thereof, and who shall escape into another state, shall be delivered up by such state to the party to whom such service or labor may be due; and that the states, as parties to the compact, of union, are in good faith bound to make such provision.

Resolved, That Congress have not the power to authorize or permit a person to take into, or hold as property, in any state, that which the constitution and laws of such state declare shall not be held as property therein; but the citizens of each state ought to be protected in the several states; in the enjoyment of all privileges and immunities that citizens of the state are entitled to, and to none other.

Resolved, That it would be expedient and proper for Congress to ascertain the number of slaves in the District of Columbia, the extent of the slave trade carried on therein, and from the District, whether such slaves are purchased in the District, or bought within the same from the states for exportation, and how many have been taken from the District within the last two years for sale, and to what market they were taken, whether within or without the United States."

FUGITIVES FROM SERVICE.

The following is the bill, as it passed the House of Representatives, on the subject of reclaiming fugitives from service.

A Bill relating to Fugitives from labor or service from other States.

Whereas, the second section of the fourth article of the constitution of the U. States, declares that "no person held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." *And whereas*, the laws now in force within the State of Ohio are wholly inadequate to the protection pledged by this provision of the constitution to the southern States of this Union. *And whereas*, it is the duty of those who reap the largest measure of benefits conferred by the constitution to recognize to their full extent the obligations which that instrument imposes. *And whereas*, it is the deliberate conviction of this General Assembly that the constitution can only be sustained as it was framed, by a spirit of just compromise; therefore,

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, That when any person held to labor or service in any of the United States under the laws thereof, shall escape into this State, the person to whom such labor or service is due, his or her agent or attorney is hereby authorized to apply to any judge of any court of record in this State, or to any justice of the peace, or to the mayor of any city or town corporate, who on such application supported by an oath or affirmation of such claimant, agent or attorney, that said fugitive has escaped from his or her service, or from the service of the person for whom he is agent or attorney, shall issue his warrant under his hand and seal, and directed to the sheriff or constable of any county in this State, authorizing and directing said sheriff or constable to seize and arrest the said fugitive who shall be named in the said warrant; and in case the said fugitive shall be arrested in the county in which said warrant may be issued, to bring him or her before said officer issuing said warrant, or in case the said fugitive shall be arrested in any other county than the county in which the warrant may be issued, then to take him or her before some judge of a court of record, or justice of the peace, or mayor of a city or town corporate, residing in the county in which such arrest is made. *Provided however*, That no such warrant shall be returned before any officer residing out the county in which the same may have been issued, unless the official character of the judge or justice issuing the same shall be duly authenticated by the seal and certificate of the clerk of the supreme court or court of common pleas; and if issued by a mayor of any city or town corporate, the official character of said mayor shall be duly authenticated under the seal of said city or town corporate which said warrant shall be in the form and to the effect following, that is to say:

The State of Ohio, county, ss.

To any sheriff or constable of the State of Ohio—greeting: This is to authorize and require you to seize and arrest the body of sworn or affirmed to be the slave or servant (as the case may be) of of the State of and in case such arrest be made in this county, to bring such person so arrested forthwith before me; or in case such arrest be made in any other county in this State, then to take said person so arrested before some judge of a court of record, justice of the peace, or some mayor of a city or town corporate of the county in which such arrest may be made, to be dealt with as the law directs.

By virtue of which warrant, the said fugitive named therein shall be arrested by the officer to whom it is directed, in any county of this State.

Sec. 2. The said fugitive when so arrested, shall be brought before the officer as directed in the first section of this act, and upon proof to the satisfaction of such officer, that the person so seized and arrested doth, under the law of the State from which he or she fled, owe service or labor to the person claiming him or her, it shall be the duty of such judge or other officer aforesaid, to give a certificate thereof, to such claimant, his or her agent or attorney, which shall be sufficient authority for removing the said fugitive to the State from which he or she fled; but no such certificate shall be valid as a sufficent authority for the removal of such fugitive, unless the official character of the officer giving the same, be duly authenticated according to the provisions of this act, in relation to the issuing of warants.

Sec. 3. If any person or persons shall, knowingly, obstruct or hinder such sheriff, constable, claimant, agent or attorney in the seizing, arresting or removing such fugitive from labor or service, under the provisions of this act, or shall rescue or aid and abet the rescue of such fugitive from such sheriff, constable or claimant, agent or attorney, or shall assemble together with the intention to interrupt such sheriff, constable, claimant, agent or attorney in the due execution of this act, every person so offending shall on conviction thereof by indictment be fined in any sum not exceeding five hundred dollars, or be imprisoned in the jail of the county not exceeding sixty days at the discretion of the court, and moreover, be liable in an action at the suit of the owner of said fugitive for damages.

Sec. 4. If the claimant of said fugitive, his or her agent or attorney, shall not be prepared for trial on the return of said warrant before the said judge or other officer as aforesaid, and shall make oath or affirmation that he does verily believe that the person so arrested is a fugitive from labor or service in another State, and that if allowed time he can produce proof that he or she does owe such labor or service, it shall be the duty of said judge or other officer aforesaid to postpone the trial to such time as he may deem expedient, not exceeding sixty days, provided the party making the affidavit shall pay down the costs of the trial; and in case of such postponement, the party arrested shall be committed to the jail of the county where the trial is pending until the day fixed for trial by the said judge or other officer aforesaid, unless he or she will give bond with one or more sufficient securities in the penal sum of one thousand dollars to the person claiming such fugitive, with a condition that he or she will personally appear at the time of trial, and then and there abide the decision of such judge or other officer as aforesaid; and the said judge or other officer aforesaid shall in like manner give time for the production of evidence on behalf of the party arrested if he shall be satisfied from the affidavit of the said last mentioned party, that he or she does not owe labor or service to the claimant, and that he or she can, if time be allowed him or her produce evidence to that effect; *Provided*, That he or she shall give bond and security in the penalty aforesaid, with a condition for his or her personal appearance at the time of trial, in the same manner as if the other party had procured the cause to be postponed, otherwise, the party arrested shall be committed to jail, and there detained until the time fixed for trial as aforesaid, and in either case the party arrested shall pay down the costs of trial; and in case there shall be a breach of the condition of either of said bonds, the claimant shall have a right of action thereon, and recover as in other cases.

Sec. 5. It shall be the duty of the said judge or other officer, at the time to which the case is postponed as aforesaid, to proceed to hear the parties, and if it shall be proven to his satisfaction that the party arrested does owe labor or service to the claimant, he shall give such claimant, his or her agent or attorney, a certificate of that fact, which shall be a sufficient authority for his or her agent or attorney to remove such fugitive from the state: But no such certificate shall be valid as a sufficient authority for the removal of such fugitive unless the official character of the officer giving the same be duly authenticated according to the provisions of the act in relation to the issuing of warrants; and if the party thus arrested shall not appear according to the conditions of his or her bond, it shall be the duty of said judge or other officer as aforesaid to deliver the same to the claimant, his or her agent or attorney, to enable him or her to bring suit thereon.

Sec. 6. If any person or persons in this state shall knowingly counsel, advice, or entice any other person who by the law of another state shall owe labor or service to any person or persons, to leave, abandon, or abscond, from any person or persons to whom such labor or service according to the law of another state is or may be due, or knowing such other person or persons to owe labor or service as aforesaid, shall furnish money or other things, or conveyance of any kind, or any other facilty with intent and for the purpose of enabling such other person owing labor or service as aforesaid to escape from or elude the claimant of any such other person, to whom according to the laws of such other state, such labor or service is or may be due, such person or persons who shall so counsel, advise, or entice, or furnish money or any other thing, or conveyance of any kind, or any other facility as aforesaid, shall, on conviction thereof by indictment, be fined in any sum not exceeding five hundred dollars, or be imprisoned in the jail of the county not more than sixty days, at the discretion of the court; and shall moreover be liable in an action at the suit of the party aggrieved, for damages.

Sec. 7. If any person or persons shall, without proper authority, knowingly give to any other person who by the laws of another state shall owe labor or service to any person or persons, any certificate or other testimonial of emancipation, or shall knowingly harbor or employ any such person owing labor or service as aforesaid who may have come into this state without the consent of the person or persons to whom such service is or may be due as aforesaid, or shall in any manner prevent, let or hinder, any person or persons in the lawful recovery or reclamation of any fugitive from labor or service, every person or persons so offending shall upon conviction thereof by indictment, be fined in any sum not exceeding five hundred dollars, or be imprisoned in the jail of the county not more than sixty days, at the discretion of the court, and shall moreover be liable in an action at the suit of the party aggrieved, for damages.

Sec. 8. Any Sheriff, or constable, who shall execute any process directed and delivered to him under the provisions of this act, or any clerk of a court, or mayor, who shall authenticate any certificate or warrant under the provisons of this act, shall receive the same fees as are now allowed by law for similar services in other cases.

Sec. 9. It shall be the duty of all officers proceeding under this act to recognize without proof the existence of slavery in the several states of this Union in which the same may exist by law.

Sec. 10. If any person in any desposition or affidavit, or other oath or affirmation, taken pursuant to the provisions of this act, shall wilfully and corruptly depose, affirm, or declare, any matter to be fact, knowing the same to be false, or shall in like manner deny any matter to be fact, knowing the same to be true, any person so offending shall be deemed guilty of perjury and upon conviction thereof, shall be imprisoned in the penitentiary, and kept at hard labor not more than seven, nor less than three years.

Sec. 11. If any person or persons shall in any mann[er] attempt to carry out of this state, or knowingly be aiding [in] carrying out of this state, any black or mulatto person, wit[h]out first obtaining sufficient legal authority for so doing, acc[or]ding to the laws of this state, or of the U. States, any pers[on] so offending shall be deemed guilty of a misdemeanor a[nd] upon conviction thereof, shall be confined in the penitenti[ary] at hard labor, not less than three, nor more than sev[en] years.

Sec. 12. It shall be the duty of the several Courts [of] Common Pleas in this state, at each regular term ther[eof] respectively, to give this act in charge to the Grand Jury.

Sec. 13. That so much of the second section of the "A[ct] to prevent kidnapping," passed Feb. 15th, 1821, as is inc[on]sistent with the provisions of this act, be, and the same [is] hereby repealed.

Sec. 14. This act to take effect from and after the f[irst] day of May next.

The yeas and nays, upon this bill, in the House, were follows:

YEAS—Messrs. Andrews, of Franklin, Andrews, [of] Lorain, Axtell, Blair, Branch, Brough, Brown, Buchan[an], Burns, Camp, Chambers, Comings, Corwin, Creight[on], Donally, Elliott, Everhard, Flood, Forbes, Fowler, Gam[ble], Goddard, Hanna, Hegler, Hendricks, Hoagland, Hugh[es], Hunt, Jenkins, Johnson of Stark, Kilbourne, Leed[om], Lowe, Martin, McNary, Millikin, Patterson of Highla[nd], Rea, Ripley, Roller, Skinner, Smith of Columbia[na], Smith of Montgomery, Travitt, Van Hook, Waddle, W[...] of Sandusky, West, Witten, Smucker, Winship, [...] Speaker—54.

NAYS—Messrs. Briggs, Bronson, Casad, Chester, C[...]ding, Curtis, Fitch, Ford, Hamilton, Howe, Johnson [of] Cuyahoga, Lloyd, Taylor, Garret and Kyle,—15; all wh[...]

SENTIMENT ABROAD.

The New York American thus speaks of the late mis[sion] of Kentucky to our legislature:—

"These resolutions, we are informed, have passed [both] branches of the legislature. It is to be presumed that [the] commissioners are already at Columbus, negotiating [with] the Ohio legislature.

This is a new movement to bring the free states into [sub]serviency to the slaveholding states. Two or three y[ears] ago, several of the slave state legislatures passed resolut[ions] calling on the free states, with a degree of modesty bec[om]ing such an occasion, to suppress the freedom of sp[eech] and the press among their citizens, in order that the *p[ecu]liar institutions* of the South might not be publicly dis[cus]sed. This, of course, was disregarded—but not, we [are] sorry to say, openly condemned, and with that emph[asis] which such an unreasonable, not to say insolent, dem[and] deserved.

What success the Kentucky delegation may meet [with] at Columbus, we cannot pretend to say. What a L[oco] Foco legislature may do for the sustaining of slavery, [and] for the degradation of the state they misrepresent, no [one] can tell, when their head is ready to sell the North t[o se]cure another Presidential term. But this much w[e may] say, that any free states (more especially Ohio, whose [con]stitution declares everlasting opposition to slavery,) w[hich] shall at this time of day lend itself to prop up a system [the] defence of which is now everywhere throughout the [civi]lized and Christian world abandoned, will cover itself [with] a measure of disgrace which a century will not be suffi[cient] to wipe away. If Kentucky—of which state we had [been] led to hope better things—insists on maintaining in a[ll its] rigor a system which her most eminent men have eve[r and] anon declared to be prejudicial to her in every way; i[f she] is determined to take no view of the subject which is b[ound]ed by its *extinction*—let her use her own powers to [sus]tain it, and not ask of the free states so to humble [them]selves as to make mercy and humanity punishable off[ences] in order to sustain a system at war with them both.

☞ We call the attention of our readers to the foll[owing] affecting advertisement. Judging from the character [it is ap]parent, we should think this application would meet p[...] responses.—ED.

TO PHILANTHROPISTS.

The undersigned, having spent twenty-two years [of his] life in slavery, and now, nearly eighteen in terrible ph[ysical] afflictions, it will be seen, as I am on the eve of comp[leting] my forty-third year, that consequent abject poverty is [...]

Recent circumstances have transpired, which ren[der it] impossible for me to keep together, and longer susta[in my] family. I have three sons for whom I wish to obtain [...] situations. I wish them to be brought up to industry [...] thoroughly sound morals and Religion, but not with [Secta]rianism. The first has completed his eleventh year, [the] second will be ten years in April, and the third, ——i[n ...] next. This forced separation bursts my heart, but [I am] obliged to submit. My bodily powers are worn. B[ut my] *children, my dear children*, let me go by the boa[rd ...] let them stand up. I trust God will provide for the[m. I] shall greatly rejoice if they can at least, obtain an e[lemen]tary english education. I trust there will be applica[tion im]mediately, and will be glad to know something of the[ir prin]ciples and character.

RICHARD MOR[...]

Near Lawrenceburgh, Indiana, January 31st. 18[..]

N. B. I am not desirous that they should be rai-ed in cities or villages. 4—

From the Cincinnati Daily Ga[zette].

Cincinnati Canal Market.

CINCINNATI, February 15, 1[...]

Flour, (from store,)	$6 06 to 6,12
do do wagons,	6,12
Corn, " "	56
Oats,	50
Corn Meal,	62
Wheat, per bushel,	1,18
Butter, (kegs,)	12 a 16

PORK.—Transactions so limited that a market pr[ice can]not be quoted. Clear is held at $21; Mess 18 to $1[...]

LARD.—Small sales at 9 cent.

COMMUNICATIONS.

For the Philanthropist.

THE RIGHT TO PETITION.

M'Connelsville, Morgan Co. Ohio, Jan. 23, 1839.

Among savages this right does not exist. The wrong ich the civil polity of an enlightened notion could redress y by petition and legislative enactments, would constitute h all savage, and many barbarous nations, a case for ac- . The existence of a power that can hear petitions, and ress grievances, proves that the nation is neither savage barbarous; but a legislative body what will neither r, nor redress such wrongs, gives evidence of barba- n. There is no name for that refinement in cruelty, by ich an enlightened legislature first enacts laws to make tes of men, and then to punish them for being what the s intended they should be. If "all men are created al;" if they "possess certain inalienable rights among ich is liberty;" and if one half of a nation is deprived of "equality" and "liberty" by the other; while the laws ction the usurpation; the depressed class must continue suffer, petition for a restoration of their rights, or they st rebel. There is no other alternative. No other plan be devised; no other remedy for the evil suggested; for e exists in nature. Both *remedies* are legal. One is ceable under the constitution; the other is violent, above constitution, and secured by the law of nature. To avoid latter, the friends of the oppressed slave present petitions is favor. The manner in which these petitions have been eived, and treated, shows that those who alone can abolish ery, are resolved not to do it. What remedy then re- ns? Slavery is an admitted evil, and one that can never bolished, but in accordance with such petitions, or by re- ion. The former fails; and we shudder even to think of horrors of the latter. To avoid this bloody alternative; pen the ear of the legislator to the voice of the petition- is the work of true philanthropy. The calamities, and cities incident to insurrection, are equalled by nothing the wickedness that induces it. Long cherished ani- sities, personal and corporeal indignities reiterated and continued; the remembrance that every eye was blind heir wrongs, and every ear deaf to their groans, will e the retribution of the slave, cruel and vindictive. To tragedy of Death, the proceedings of our own, and the onal Legislatures, direct the way, as an index so plain, he who runs may read. The man who is so unfatherly be willing to continue the wrong, is also willing to be- th to his posterity the curse of slavery with all its demorali- influences; knowing that the blood of his children, must out *his* sins, and pay the penalty of his oppression.

"All men are created equal,"

his, though a "self-evident" truth, does not mean that men are created equal," but it means that all *white* "men created equal," and that all *black* men might have been ted equal" also, *provided* they had been born white.

—

CONSISTENCY.

he abolitionist says that slavery being wrong should be shed immediately,—to-day. The mobocrat say that gh it is wrong, it should not be abolished till to-morrow, because of this disagreement about the time when it ld be done, the abolitionist must be pelted with eggs, roperty destroyed, and even his life sacrificed. His con- ion is, that his opponent uses his best arguments.

—

am opposed to slavery says the mobocrat, but I will tar and feather the man who says it ought to be abol- .

—

e nearer a white man approaches the slave in ignorance egradation, the more boisterous he is in favor of slave- If I had the power I would emancipate both.

For the Philanthropist.

Pennsville Anti-Slavery Society.

n Township, Morgan Co. Ohio, 1st mo. 22nd, 1839

e Pennsville Anti-Slavery Society ordered the follow- reamble and resolutions forwarded for publication.

hereas, we hold the principle, "that all men are created and endowed by their Creator with certain inalienable ," to be the basis of all free and equitable government at the legitimate object of such governments is the bene- the governed; and as in our republican form of govern- where the supreme power is vested in the people, these nes assumed as fundamental, it necessarily follows that t weight of respectability rests on those in whom this is rested, as guardians of the rights of themselves and eat community of which they are members, and of each person forms an integral part:

Whereas, these great eternal principles of truth and , have been grossly violated by our government, in re- a portion of our fellow beings to a state of hopeless egrading bondage, denying them the right of men, de- g them of every thing that can make existance desira- even supportable, and as far as despotic power can do, ng them to the state of brute animals, for no other than their being guilty of a skin not coloured like wn:

Whereas, we believe it to be lawfully in our power, nsequently our duty as christians, as philanthropists, nbers of one great political community, to do some- towards restoring the oppressed and enslaved portion fellow beings to those rights which are guarantied to y nature and nature's God:

Whereas, we believe that for the accomplishment of eat end, concert of action is indispensable:

Resolved, therefore, That we believe it our duty to ur efforts with those of our brethren and fellow citi- who are laboring for the overthrow of American slave- ich we believe to be a sin of the darkest character both man and his Maker.

, as we believe that southern slavery is in a great e supported by northern apologists, therefore:

Resolved, That we will not vote for any person for the higher offices of this State or Nation, who, we will vote either directly or indirectly for oppres-

Resolved, That, as we believe that the cause in which engaged is the cause of truth and justice; and that of slavery can be removed only by moral means; efore disclaim all violent measures, and acknowledge ose of a pacific nature, as calculated to dispel the uds of prejudice, pride and avarice, which form the rrier between the oppressed African and his rights.

Resolved, That we view with deep regret the des- irit that pervades our country and legislature; and onstitutional usurpation of power by which free dis- of the subject of slavery has been crushed in the Congress; which tyranny renders it incumbent on ee citizen to stand up in defence of those sacred which the spirit of oppression has so basely at- to deprive him, and to put in requisition every law- ns to roll back the tide of usurpation which if not , threatens to overthrow the freedom of the north as eady that of the South.

Resolved, Therefore, That if life and liberty are we will not cease from our exertions until the foul slavery is washed from the escutcheon of our be- untry, and it becomes in truth, the asylum for the d of all nations.

SAMUEL SMITH, *President.*

DEARMAN WILLIAMS, *Secretary.*

For the Philanthropist.

mo. 29th, 1839.

Union County anti-slavery society met by a call of dent, and was opened with a Lecture by L. D. hen the meeting was called to order by the president d, and the minutes of the preceding meeting were

ommittee appointed to propose officers for the socie- nated the following, which were appointed, viz.

amuel Lattimore, enjamin Crocker, } *Vice Presidents.*

athaniel Swain, Barnard, homas Maxwell, } *Managers.*

homas Mardock, *Treasurer,*

Talbert, *Secretary.*

The following resolutions were offered and adopted.

1st, Resolved, That we rely solely on Divine Providence for his blessings on our efforts for success; and knowing that "the path of duty is the path of safety," that good and good only is the result of doing right, we therefore pledge ourselves fearlessly to go forward in the path of duty, leaving the consequences and direction entirely to Him who rules the hearts and directs the laudable pursuits of men.

2nd, Resolved, That the board of managers be instructed to procure a complete set of anti-slavery works for the use of this society; and that a committee now be appointed to take donations and pledges to enable the board of managers to make the purchase of said publications, and if there should be an overplus it be given to the State an i-slavery society, to aid in the general cause of Emancipation.

3rd, Resolved, That we take a bold and firm stand against a spirit of war or retaliation, that our weapons shall be nothing but what will be in perfect accordance with the principles held forth by our Saviour. That we resist with all our influence any mobocratic spirit that may manifest itself within our circle; and thus show to the world that our principles are Peace; using only truth and the force of argument, to convince our citizens that our doctrines are based on principles purely philanthropic, and consistent with the constitution under which we live, and, with the present and future happiness of our country.

4th, Resolved, That the thanks of this meeting be given to the Hon. O. H. Smith, our Senator, and the Hon. Y. Rariden, our Representative in Congress, for their firm and manly stand in the behalf of human rights and the universal freedom of man; and that the secretary be directed to furnish each of them with a copy of the proceedings of this meeting.

5th, Resolved, That the proceedings of this meeting be forwarded to the editor of the Philanthropist for publication.

Nineteen dollars were pledged to provide an anti-slavery Library for the use of the society.

WILLIAM BEARD, *Pres.*

ELIHU TALBERT, *Sec.*

For the Philanthropist.

DR. G. BAILEY.—I copy the following from the "Penny Magazine,, Vol. 1.

An African Judge and European Slave Holder.

[*From a correspondent.*]

In the year 1824, an English naturalist, in the course of a tour in Cafferland, had an opportunity of witnessing the justice and impartiality of the Caffer Chiefs, in their capacity of judges. Being dissatisfied with the conduct of his slave, whom he had brought with him from the Cape Colony, after some altercation and the infliction of a few blows with his *sjambor*, (whip of rhinoceros hide,) he carried the man before Macomo, the head of a tribe near the Keissi.—Then the master and slave filed cross bills against each other. The slave produced witnesses to prove that his master had struck and abused him without cause: the master accused the slave of laziness, insolence and disobedience, and demanded that he should be punished by a severe flogging. Macomo after hearing both parties, informed them that in Cafferland there were no slaves: he must therefore consider them merely as two men who had made a bargain with each other. "Now it appears" said he to the Englishman, "that you have struck this man, and otherwise illtreated him, but you can show no proof that he had injured you by offering you violence. I therefore declare your bargain at an end; he is free to go where he pleases: and you shall pay him an ox for the wrong you have done him." At this decision our countryman was highly incensed and refused to submit.—"He deserved punishment, not reward," said he, "for his insolence." "You have not proved that," said Macomo, "but had it been so you should have brought him to me. Why do I sit here from sun-rise to sun-set, if need be? It is to decide between man and man, in cases where their anger blinds them, and hinders their judgment. If men use their hands in secret, instead of their tongues before the judge or the old men, whose life would be worth a husk of corn?" The traveller replied that he would not argue the matter with him, "for he (Macomo) was ignorant of the usages of civilized life, and did not understand the rights of property. I will complain of your conduct," said he, "to Major Somerset the commander of the frontier who will soon show you the difference between an elephant and a deer." At this taunt, Macomo replied calmly—"I know that Somerset is stronger than I am. He is an elephant, but neither I nor my father has been called a deer. You say that your people are wiser than ours: you do not show it in appealing from reason to force. When you return to the Colony, the landdrost will decide between you: here it can go no further.—Give him the ox," he added—"it will be better for you."—The Doctor yielded.

ADVERTISEMENTS.

THE COLORED AMERICAN,

Published weekly by Messrs. Ray and Bell, New York, No. 161, Duane st.; edited by Rev. Samuel E. Cornish. *Terms*—$2 00 per annum in advance.

THE CHRISTIAN WITNESS,

Edited by William H. Burleigh, is published by the Executive Committee of the Western Pennsylvania Anti-Slavery Society, every Wednesday, at No. 7, Fifth street, at $2 00 per year, if paid in advance; $2 50 if not paid until the expiration of six months after the time of subscribing; and $3 00 if not paid until the end of the year.

THE PENNSYLVANIA FREEMAN,

Edited by John G. Whittier, is published by the Eastern District Executive Committee of the Anti-Slavery Society of Pennsylvania, every Fifth-day, at the Anti-Slavery Office, 29 N. Ninth st. below Arch.

Price of subscription, $2 00 per annum, payable, always, in advance. $5 00, in advance, will pay for one copy three years.

THE LIBERATOR,

Edited by W. L. Garrison, published by Isaac Knapp, Boston, No. 125, Cornhill.

Terms—$2 50 payable in advance;—$3 00 in three months from time of subscribing.

EMANCIPATOR,

Edited by J. Leavitt, and published at New York, by the Executive Committee of the American Anti-Slavery Society. *Terms*—$2 00 payable in advance.

THE FRIEND OF MAN,

Edited by Wm. Goodell, and published at Utica, N. Y., by U. C. Rogers, under the direction of the New York State Anti-Slavery Society.

Terms—$2 50 if paid within the year.

ZION'S WATCHMAN,

Edited by La Roy Sunderland; published by George Storrs, New York city.

Terms—$2 00 payable in advance.

HERALD OF FREEDOM,

Published at Concord, New Hampshire; edited by N. P. Rogers.

Terms—$1 00 payable in advance.

ADVOCATE OF FREEDOM,

Published semi-monthly by the Maine Anti-Slavery Society, at New Brunswick.

Terms—50 cts. payable in advance.

CHARTER OAK,

Published monthly by the Connecticut Anti-Slavery Society.

Terms—50 cts. per annum.

HUMAN RIGHTS,

Published monthly, at New York.

Terms—25 cts. per annum.

Spirit of Roger Williams,

Published by the Rhode Island Anti-Slavery Society, for *gratuitous distribution, sold by the quantity.*

Christian Journal,

Edited by E. W. Chester, New York. *Terms.*—$3 00 a year in advance.

National Ref rmer,

Published monthly at Philadelphia, Edited by W. Whipper. *Terms.*—$1 00 a year in advance.

PIANO FORTES,

Of very superior style, from the House of Stoddard & Co., N. York, also a large and fashionable assortment of Vocal and Instrumental Music, just received by Miss Blackwell, and for sale at her residence on East Third st., between Lawrence and Pike.

January 21, 1—tf.

THE ECLECTIC SCHOOL BOOKS.

250,000. *TRUMAN & SMITH, School Book Publishers*, 150 Main street Cincinnati—Continue the publishing of the Eclectic Series of School Books, by President McGuffey and others. No School Book enterprize in the United States has received an equal patronage. In the short time the series has been before the public, about *Two Hundred and Fifty Thousand* copies have been published. Their great excellence has gained for them the admiration of Educaters, and they are generally adopted as *standard* class books in the schools of Western and South States,

Two highly important works—Professor Mansfield's 'Political Grammar,' and Miss Beecher's 'Moral Instructor,'—have recently been added to the series.

Movember 20th, 1838. 44–3w.

NEW PUBLICATION.

Trial of REV. J. B. MAHAN, *for Felony, in the Mason Circuit Court of Kentucky; commencing on Tuesday, the 13th, and terminating on Monday, the 19th of November*, 1838. *Reported by Joseph B. Reid and Henry R. Reeder, Esqrs., of Maysville, Ky.*

THIS is a very important document—great principles were involved in this case; and here the reader will find them clearly stated, ably argued, and decisively settled. The Judge in his charge and decision; and the counsel in their speeches, have gone over the whole ground; and hence, have given a great amount of important information, in respect to the the case before them.

This document should be spread far and wide—it will do much directly and indirectly for ABOLITION. It can be sent *by mail*, or by the quantity, in other ways. Will not our friends in New York, in Boston, in Philadelphia, Pittsburg, Utica, &c., and throughout our own State, send in their orders for this "TRIAL!" *Now is the time*, while the River remains open.

Single copy—25 cts. A considerable reduction to those who purchase *by the quantity.* PUB. AGENT.

J. & G. LAMB,

SADDLE, HARNESS & TRUNK Manufacturers.

No. 214 *Main st., East side, between 5th and 6th.*

WE, the subscribers, most respectfully acknowledge the liberal patronage that we have hitherto received from our *friends* and the *public*, in the above business, for which we gratefully return our thanks. And, as our object is to combine in all our goods, *neatness, strength* and *durability*, with *cheapness*, we feel confident that, by unremitted attention to business, we shall be able to produce such articles as will not fail to secure further patronage.

We therefore beg leave to inform them, that we have now, and shall continue to have constantly on hand, a general assortment of *Harness, Saddles, Bridles, Halters, Saddlebaggs, Trunks, &c., &c.*, with every variety of *Waggon, Cart* and *Plowing Gear;* which are made from the best materials by competent workmen, at our own Manufactory. ALSO, imported *English Bridles, Bitts, Stirrups and Spurs;* with a general assortment of *Whips*, and other articles too tedious to mention.

All Orders shall be minutely attended to, and executed with the greatest possible dispatch.—TERMS CASH.

J. &. G. LAMB.

Cincinnati, November 20th, 1838. 44–tf.

TO PURCHASERS OF REAL ESTATE.

A Farm of 80 acres, situated near to the McAdamized road, six miles from town, with 60 acres in cultivation, a frame house having four rooms and a cellar; also a frame barn 56 by 40 feet, a log house and a garden with 15 to 20 fruit trees. The land is rolling, fertile, and well-watered with springs.

A fertile Farm of 63 acres, situated in a healthy region, eight miles from town, well calculated for a Country Seat, having 38 acres in cultivation, an excellent and well-finished brick house with 8 rooms, a hall, a cellar, and a porch; also a commodious frame barn with cow and poultry houses; likewise a carriage house, a brick smoke house, a two story log house, an excellent garden with every variety of choice shrubs, fruit trees and vines; also a paddock with many quince, plum, peach and other fruit trees; and a large apple orchard with natural and choice grafted trees. The land is favorably situated for culture, is well watered with springs and wells. The neighborhood is respectable and healthy.

A Farm of 80 acres, situated six miles from town, upon the Ohio, having 40 acres in tillage, a small orchard, a log house and many springs. The soil is rich and consists of upland and bottom. It is eligibly located for a Country Seat, having good building sites, and delightful views of the river and the Kentucky hills.

A good Farm of 200 acres, situated 1 mile from the Ohio and 76 from town, having 100 acres in cultivation, an extensive orchard, several cabins and many springs. The land is fair quality and very well located for cultivation.

A desirable Farm of 166 acres, situated 10 miles from town upon a road, having 100 acres in culture, a good frame house with 14 rooms and a cellar; also an extensive frame barn, a frame cow house 60 feet long, and lumber, smoke, wagon and carriage houses; likewise two orchards, one common and the other choice, apple, pear and peech trees.—The land is fair quality, situated favorably for tillage, and abounds in stone, water and valuable timber.

A fertile Farm of 160 acres, situated in Indiana 44 miles from Cincinnati, having 80 acres in cultivation, an excellent brick house, 50 by 36 feet, with 11 rooms, a hall and cellar; also a substantial frme barn 70 by 46 feet, and a large orchard of apple, cherry and peach trees. The land is level, and the neighborhood healthly.

A desirable Farm of 270 acres, situated 5 miles from town upon a good road, having 220 acres in cultivation, an orchard of choice grafted fruit trees, apple, peach, pear, and plum; also a garden well enclosed, having strawberry and asparagus beds; likewise a frame house, with 3 rooms; also a brick milk house with two bed rooms, a commodious frame barn, a brick smoke house, and frame stables and cow houses.—The land is rich and consists of bottom and upland. It is a very good farm, and well calculated for a country seat, or dairy, nursery, and market garden purposes.

A Country Seat, with 32 acres of land, situated upon a road, 4 miles from town, with 20 acres in cultivation, a frame house having 7 rooms, a cellar and two porches; also a frame stable, a good cistern and a large orchard of choice apple, pear and cherry trees. The land is chiefly in meadow, is rich and rolling.

A good Farm of 70 acres, situated 8 miles from town, near to a McAdamized road, having 45 acres in cultivation, an orchad of choice grafted fruit trees, a new brick house with 5 rooms, a cellar, and a porch, also a lage frame barn with sheds, cribs and wagon house, two springs and a creek. The land is excellent and eligibly located for culture.

240 acres of very good land well located for cultivation, situated 24 miles from town, with 150 acres in culture, an orchard of 7 to 8 acres of choice grafted fruit trees, a frame house having 5 rooms an a cellar; also a commodious frame barn, two wells and many springs. The farm is in excellent condition.

A farm of 112 acres, situated upon a good road, 7 miles from town, having 40 acres in tillage, a frame house with 5 rooms, a cellar and two porches; also a frame barn, a well and a nursery of peach and apple trees; likewise bearing cherry, peach, raspberry and currant trees. The land is rich, and generally rolling.

A fertile Farm of 180 acres, situated 18 miles from town, and 3 from the Ohio river, having 90 acres in cultivation, a stone house, 40 by 20 feet, with 4 rooms, a hall, and a cellar; also a two story tan house, 34 by 20 fect, and several tan pits; likewise a saw-mill, a frame barn, 50 by 30 feet, and an orchard of 3 acres of choice apple, pear and peach trees. The land is rich, rolling, and well watered with springs and creek.

A desirable Stock Farm of 420 acres, situated upon a turnpike, 28 miles from Lawrenceburgh, and 50 from Cincinnati, with 150 acres in cultivation, (chiefly in meadow) an orchard of 4 acres of grafted apple trees, a cider mill and a press; also a frame house having 4 rooms and a porch; likewise a commodious frame barn; also a lage log barn, and a new frame shop. The land is eligibly situated for culture, and first rate quality for hay. It is a fine grazing farm. It will be sold at a low rate upon favorable terms.

Very many other FARMS and COUNTRY SEATS for sale. Also, several small tracts without buildings, a few miles from the city.

Eligible HOUSES in various parts of the City, for sale. Citizens and Emigrants are invited to call for full information, which will be given gratis. If by letter, postage paid.

Capitalists can obtain 10 per cent. interest upon mortgage, or the best personal security at long periods; or 6 per cent at 10 days sight.

Persons desirous of receiving money from England Wales, Ireland, Scotland, and other parts of Europe, can have the cash paid them in Cincinnati, as soon as the payment is advised by the European Bankers.

English and Eastern Bills of Exchange, Gold, and Bank of England notes bought and sold.

Farmers and Citizens wishing to dispose of their estates will incur no expense unless sales be effected.

The views of poor Emigrants promoted without cost.

Apply to THOMAS EMERY, *Estate and Money Agent*, Fourth st. East of Main.

Anti-Slavery Office Removed.

The Anti-Slavery Offie is removed to the East side of Main, between Fourth and Fifth streets—over Mr. Rayne's shoe store, and nearly opposite Church Alley.

NEW BOOKS.

Just arrived from New York, a large supply of Books, Pamphlets, Tracts, Anti-Slavery Letter Paper, &c., comprising about all kinds, among the best Anti-Slavery publications any where offered for sale.

Send in your orders, as we can now meet your wishes fully.

MILES'

COMPOUND EXTRACT OF TOMATO.

From various and recent publications, it would seem that many of the friends of this medicine are disposed to call it a *specific; a sovereign remedy* for many diseases; and some have gone so far as to assert positively, that it will cure *all diseases.* While we claim for it as great powers in the removal of diseases as are possessed by any *one* medicine, and especially the function of exciting glandular secretions without producing ptyalism (of which we have abundant testimony.) We *do not* claim that it is a specific, or sovereign remedy; nor do we believe that *any* medicine ever possessed such power.

Some who are decidedly friendly to the medicine, and warm advocates for its use, are strongly inclined to attributing the jealousies manifested towards it, by *inuendos, calomel slanders, &c.*, to the medical faculty.

We would say to such, that this is not, in our opinion, as it should be. For, although we occasionally find a medical man so wedded to early impressions, ancient theories, and stereotyped improvements, that he is unwilling to give credit to any new discovery or improvement which does not in all respects coincide with *his theory* and preconceived *notion* of what constitute the proper means of relieving the ills of mankind: and perhaps we might add a *few* who fear for the fate of their purses, should they fall in with the idea, that after all, this *may be* a substitute for CALOMEL. Yet we are happy to be able to say, that a large portion of the high-minded and humane members of the profession have manifested pleasure in seeing the introduction and prosperity of the medicine, and have treated both it and its proprietors with cordiality and respect. To our certain knowledge more than 600 physicians make it a common prescription, and we doubt not thousands with whom we are not acquainted, use it extensively in their practice.

We have no evidence that physicians, as a body, have given their influence for the purpose of injuring its reputation, but we have much evidence to the contrary. We do believe, however, that these malicious attempts have originated with, and been promulgated by, *secret* NOSTRUM *makers*—*their* craft being in greater danger from the popularity of this medicine, than that of any other.

For the Company:

Oct. 2. A. MILES, *General Agent.*

HARDWARE, CUTLERY AND SADLERY.

The subscribers beg leave to inform their friends and customers that they have just received, direct from the manufactories in England, a large supply of Hardware, Cutlery, Saddlery, &c. &c., consisting in part of—

Scotch Spring Knob Locks, from 5 to 10 inches
Carpenters' and Day's Patent Knob Locks, 5 to 9 in.
do. do. Hall Door, Night and Dead Locks
do. do. Common Mortice Locks and Latches
Improved Square Latches
Scotch Spring Long Latches
Blake's Patent Latches, Norfolk and Br. Thumb Latches
Patent and Common Butt Hinges of all sizes
Parliament and Loose Joint Hinges and Broad Butts
Wood Screws from 3-8 to 4 in., of all Nos.
Hand Rail Screws, Bed Screws, Mill and Timber Screws
Cut Tacks, Springs, Sparrowbills and Finishing Nails
Wrought Tacks; Nail, Closet and Water Hooks
Trace Chains
Halter, Back, Breach, Ox and Log Chains
Padlocks, Chest, Desk, Trunk, Till, Cupboard, Sideboard and Drawer Locks
Speart, Davenport's, Taylor's and Moulson's Hand, Pannel and Ripping Saws
Iron, Brass and Blueback Saws
Turning, Iron and Wood do.
Compass and Key hole do.
Circular, Cross-cut, Pitt, Mill, Felloe and Veneering do.
Firmer and Turning Chisels and Gouges
Sacket and Mortice Chisels
A large assortment of Planes and Plane Irons
Iron, Steel and Steel Blade Squares
Miller & William's, Jacob William's, Cassats, Kolp's, Hunt's and Collins' Chopping Axes
Hand, Broad, Ship and Coopers' do.
Coopers' and Carpenters' Adzes
Hatchets, Hammers, Augurs, Gimblets, &c. &c.
Armitage, Mouse Hoe Anvils
Sanderson & Co.'s and Hill's Anvils
Cast Steel, English Blister and German Steel Vices
Sledge and Hand Hammers and Smiths' Bellows
Dust, Hearth, Clothes, Hair, Paint, Shoe and Horse Brushes
Plain and Ornamental Bellows
Tea Trays, Waiters' Bread Baskets, &c.
A large assortment of Silver Pencil Cases

Together with a very great variety of articles in the Hardware line too numerous to specify, all which, having been selected with great care and bought for cash, they will sell at the lowest prices for cash or approved credit, at their store, No. 18, Main street.

C. DONALDSON & CO.

Cincinnati, Oct. 9, 1838.

NEW BOOKS AND PAMPHLETS,

Just arrived from New York, and for sale at the Ohio Anti-Slavery office.

RIGHTS OF COLORED MEN to Suffrage, Citizenship, and Trial by Jury: being a book of facts, arguments and authorities, historical notices, and sketches of debates, with notes—price 25 cents.

REMARKS OF HENRY B. STANTON, in the Representative's Hall, on the 23d and 24th of February, 1837, before the Committee of the House of Representatives of Massachusetts, to whom was referred sundry memorials on the subject of Slavery—price 12 1-2.

SPIRIT OF HUMANITY AND ESSENCE OF MORALITY; extracted from the productions of the Enlightened and Benevolent of various ages and climes—illustrated with Engravings.

THE AM. ANTI-SLAVERY ALMANAC,

For 1839,

For sale at the Ohio Anti-Slavery Depository, Main street, between 4th and 5th, East side. Price, $4,00 *per hundred,* 50 *cents a dozen,* 6 *cents single.*

ALSO:—*The Proceedings of the*

Indiana Anti-Slavery Convention,

held at Milton, Sept. 12th, 13th and 14th, 1838. *For sale at the Cincinnati Book Depository.*

THE MISSES BLACKWELLS'

In thanking their friends and the public, for the unusually flattering patronage they have received, would state, that they are ready to take a limited number of Boarding Pupils, and believe that their former experience in tuition, will insure the comfort and improvement of those entrusted to their care.

MISS BLACKWELL, Teacher of Music and Singing, informs her friends and the public, that she will be happy to instruct in those accomplishments, at her residence, on East Third Street, between Lawrence and Pike, where she will have constantly on hand, an assortment of very superior Pianos, at the New York prices.

OLCOTT'S LECTURES.

To all who wish to know what pure orthodox abolitionism is—and who wish to be armed from head to foot with the whole panoply of abolition facts, arguments, illustrations, answers to objections, showing a thorough knowledge of slavery, slave-laws, Biblical principles, common law, and common sense:—

Procure by all means "OLCOTT'S LECTURES ON SLAVERY AND ABOLITION" intended for all inquirers after truth, for abolition lecturers, and to be read in abolition meetings, where lecturers cannot be procured.

Mr. OLCOTT is a distinguised lawyer—is District Attorney for Medina Co., O. His book gives abundant and striking evidence of a long and thorough acquaintance with history, the sacred scriptures, and common law. It exhibits uncommon tact, ingenuity, and originality—*and contains more reading matter than any anti-slavery book heretofore sold in the West,*—and all for the small sum of FIFTY CENTS. We hope that all our societies will hasten to procure one or more copies for circulation in their respective vicinities, and that individuals who can purchase, will do so for the good of their neighbors They can be had in any quantities of Mr. Olcott, Medina, Medina Co., O., or at the Anti-Slavery Office, Cincinnati.

JAMES BOYLE, *Publishing Agent.*

SUGAR BEET SEED.

3 Hhds. of fresh Sugar Beet Seed of the most approved kind and latest importation from France.

Price One Dollar per lb.

C. DONALDSON & CO.

No. 18, Main street, Cincinnati. 48—tf.

TIN WARE, RUSSIA IRON GRATES, &c.

The subscriber manufactures and has constantly on hand, a general assortment of Tin Ware, and a great variety of other articles that are necessary in House-keeping.

Also, a good assortment of the latest and most approved Stoves; he is the sole manufacturer of Gold's Union Oven, and any person who will test its merits as a Bake Oven, will be satisfied that for convenience and economy it surpasses all others.

Russia Iron Grates made to order.

The above articles, wholesale and retail, on Fifth street, between Main and Walnut. D. DEFOREST.

Oct. 9.—6m.

To Country Merchants!

BOOK AND PAPER STORE.

TRUMAN & SMITH,

Publishers, Booksellers and Stationers, No. 150 a between Fourth and Fifth streets, Cincinnati.

Have a constant supply of Books in every department of Literature and Science, at reduced prices.

Country Merchants, and all others wanting BOOKS AND STATIONARY, at *wholesale and retail*, are invited to call before purchasing elsewhere.

School Books, in any variety and quantity, at *Eastern prices.*

Bibles of different kinds, from *large quarto* to 32 mo., plain, and elegant. All the *Biblical commentaries*, in common use, also a common variety of Hymn Books.

Miscellaneous Works, consisting of Travels, Histories, Biographies, Memoirs.

New Publications, on every subject of interest, regularly received, immediately after publication.

Blank Books, Slates, Slate Pencils, Copy Books, Letter, Writing and Printing Paper, and Writing Ink, Wafers, aling Wax, and every article of STATIONARY.

Book-Binders Stock, consisting of Leathers, Boards Gold Leaf and all other *Binding Materials*

AGENTS FOR PHILNTHROPIST.

ALONZO BAILEY, ASA SMITH. } *General Agents.*

OHIO.

Dr. Wm. Blackstone, *Waverly, Pike co.*
James A. Shedd, Esq. *Dayton Montgomery co.*
Rev. Edward Weed, *Mount Vernon, Knox co.*
Prior Foster, *Perrysburg, Wood, co*
Peter Stevenson, *Colerain, Hamilton co.*
Andrew M'Clelland, *Millersburg, Holmes co.*
Benjamin Stanton, *Zanesfield.*
Jas. E. Claypoole, *Chillicothe.*
Wm. McCrea, *Circleville.*
Samuel Paul, P. M. *Greene, Harrison co.*
John H. Baird, *Sandy Spring, Adams co.*
Wm. Keys, *Hillsborough, Highland co.*
Rev. Geo. W. Warner, *Massillon, Stark co.*
A. B. Wilson, *Greenfield.*
Daniel Osborn, *Peru, Delaware co.*
Andrew Black, *New Concord, Musk. co.*
A. A. Guthrie, *Putnam.* "
Merrick Starr, *Mt. Pleasant, Jeff. co.*
Saml. Lewis, P.M., *Harrisville.* "
Rev. John Walker, *New Athens, Harrison co.*
Jos. A. Dugdale, *Cortsville, Clark co.*
Saml. G. Meek, P.M., *Goshen, Cler. co.*
C. B. Huber, *Williamsburg.* "
Davis Fuller, *Hartford, Trumbull co.*
Geo. Hazlip, P.M., *Gustavus.* "
C. G. Sutliff, *Vernon.* "
Riverius Bidwell, *Kinsman.* "
Rev. Sydney S. Brown, *Fowler* "
" Chester Birge, *Vienna.* "
John Kirk, *Youngstown.* "
Jas. Adair, *Poland.* "
Dr. C. R. Fowler, *Canfield.* "
Ralph Hickox, *Warren.* "
Chas. Clapp, *Ravenna, Portage co.*
Lewis Rice, *Cleveland, Cuyahoga co.*
Ezekiel Folsom, *O. City.* "
Rev. John Monteith, *Elyria, Lorain co.*
Thos. S. Graham, *Clear Creek, Richland co.*
A. S. Grimes, *Mansfield.* "
Alex. Alexander, *Antrim, Guernsey co.*
John Jolliffe, Esq. *Batavia, Clermont co.*
B. Reynolds, *Felicity.* "
W. G. Gage, *Neville,* "
Henry Wise, *Lewis P. O. Brown co.*
Simeon Bearce, M. D. *Decatur,* "
J. B. Mahan, *Sardinia,* "
Rev. Jesse Lockhart, *Russelville,* "
Hiram Burnett, *Winchester, Adams co.*
Rev. Dyer Burgess, *West Union,* "
Saml. C. McConnell, *New Petersburg* "
Adam Wilson, *Greenfield, Highland co.*
Joseph A. Morton, *Salem Congregation* "
Jos. F. Garretson, *Malaga, Monroe co.*
L. W. Knowlton, *Utica, Licking co.*
Jno. C. Eastman, *Washington Ct. House.*
Dr. M. C. Williams, *Camden, Preble co.*
Artemas Day, *Hibbardville, Athens co.*
Hiram Cable, *Amesville, Athens co.*
Dr. W. W. Bancroft, *Granville.*
N. Hays, *Bainbridge, Ross co.*
Rev. Daniel Parker, *New Richmond.*
" David C. Eastman, *Bloomingburg.*
Dr. Jos. S. Waugh, *Somersville, Butler co.*
" Jos. Templeton, *Xenia.*
Daniel B. Evans, *Ripley.*
David Powell, *Steubenville.*
Geo. H. Benham, *Oberlin.*
F. D. Parish, *Sandusky.*
Samuel Hall, *Marietta, Col.*
Nathan Nettleton, *Medina.*
Thomas Heaton, *Wellsville.*
Jesse Holmes, *New Lisbon.*
Henry Harris, *Ashtabula.*
C. R. Hamline, *Hudson.*
F. F. Fenn, *Tallmadge.*
O. Wetmore, *Cuyahoga Falls*
Raphael Marshall, *Painesville.*
Robert Hannna, *Cadiz.*

INDIANA.

Levi Coffin, *New Garden Wayne co.*
Joseph Pierson, P M *Lynn, Randolph co.*
Charles Hinley, P M *Carthage, Rush co.*
Rev. James Faris, *Bloomington, Monroe co.*
Moorman Way, *Winchester, Randolph co.*
John D. Jones, *Camden, Jay co.*
Wm. Boles, *Morgantown,*
Charles Atkinson, *Marion, Grant co.*
Thomas Jones, *Smockville.*
George McMillan, *Logansport.*
Rev. James Worth, *Springhill.*
Andrew Robison, Jr., *Greensburg.*
Dr. James Ritchey, *Franklin.*
James Morrow, *South Hanover.*
Wm. Beard, *Liberty.*

ILLINOIS.

Rev. John J. Miter, *Knoxville, Knox co.*
Dr. Geo. Wright, *Monmouth, Warren co.*
Thos. Burnham, Esq. *Andover, Henry co.*
Dr. Thomas A. Brown, *Carrollton,*
J. Brown, *Jerseyville,*
Willard Keyes, *Quincy.*
Elihu M. Leonard, *Ill. Miss. Institute.*
Porcius J. Leach, *Vermillionville.*
Elihu Wolcott, *Jacksonville*
Rev. Robert Stewart, *Canton*
P. B. Whipple, *Alton.*
Rev. James H. Dickey, *Hennepin*
L. M. Ransom, *Springfield.*
Peter Vanarsdale, *Carrollton.*
Rev. Romulus Barnes, *Washington.*
R. Grosvenor, *Circleville, Tazewell co.*
Rev. Mr. Bushnell, *Lisbon.*
J. M. Buchanan, *Carlinville.*
Joshua Tucker, *Chester.*
B. B. Hamilton, *Otter Creek.*
Fred. Collins, *Columbus*, (Adams co.)
Daniel Converse, Esq. *Waterloo, Monroe co.*
A. B. Campbell, *Galena.*
Aaron Russell, *Peoria.*
Wm. Holyoke, *Galesburg.*

MICHIGAN.

Havey Bliss, *Blissfield, Lenawee, co.*
Alexander McFarren, *Detroit.*
Henry Disbrow, *Monroe.*
Rev. John Dudley, *Flint River.*
E. V. Carter, *St. Clair.*
B. G. Walker, *Grand Rapids.*

IOWA TERRITORY.

Wm. Olney, Esq. *New Lexington, Van Buren co.*

RHODE ISLAND.

Josiah Cady, *Providence.*

NEW YORK.

Daniel C. Steele, *Chautauque co.*
R. G. Williams, *New York City.*
S. Lightbody, *Utica.*
Rev. C. B. McKee, *Rochester.*
Aaron L. Lindsley, *Troy.*

PENNSYLVANIA.

A. W. Townsend, *Fallston,*
Rev. H. C. Howells, *Pittsburgh.*
Benjamin S. Jones, *Philadelphia.*

MASSACHUSETTS

I. Knapp, *Boston,*

C. DONALDSON & CO.

IMPORTERS & DEALERS IN HARDWARE & CUTLERY, in all its Varieties.

No. 18 *Main street, Cincinnati.*

N. B.—A large assortment of the above goods kept constantly on hand, which they offer for sale, Wholesale and Retail on the most favorable terms. 48—tf.

NEW BOOKS.

JUST RECEIVED and for sale at the Ohio Anti-Slavery Depository, Main street, between 4th & 5th, East side.

BOUND VOLUMES.

MEMOIR OF THE REV. E. P. LOVEJOY by Joseph O. and Owen P. Lovejoy; with an *Introduction* by HON. JOHN QUINCY ADAMS. *Per Copy*, $1 00.

THE REPORT OF THE THIRD ANNIVERSARY OF THE OHIO ANTI-SLAVERY SOCIETY, held in Granville, Licking Co. O., on the 30th and 31st of May, 1838, just published and for sale at the Anti-Slavery Office, Cincinnati. Single copy, 10 cents.

PORTRAITS OF WM. LLOYD GARRISON, and WM. WILBERFORCE—per copy 100.

SLAVE MARKET OF AMERICA, a broad sheet illustrating by numerous FACTS and nine ENGRAVINGS, the Slave-Trade in the District of Columbia. Single copy, 6 cts.

EMANCIPATION IN THE WEST INDIES.—A six Months Tour in Antigua, Barbadoes and Jamaica, in the year 1837, by James A. Thome and J. Horace Kimball, - - - - - $1 00

NARRATIVE OF CHARLES BALL, who was a Slave 40 years. - - - 1 25

JAY'S INQUIRY, into the Character and Tendency of the American Colonization and Am. Anti-Slavery Societies. - - - - - 50

MRS. CHILD'S APPEAL in favor of that class o Americans called Africans - - - 50

THOMPSONS LECTURES AND DEBATES ON SLAVERY, in Europe - - 50

THOMPSON IN AMERICA.—Letters and Addresses by Geo. Thompson, during his Mission in the United States. - - - - - 37

THOMPSON'S DEBATE WITH BRECKENRIDGE.—Five nights' Discussion on American Slavery, between Geo. Thompson and Rev. R. J. Breckenridge of Baltimore, U. S.; held in Rev. Dr. Wardlaw's chapel, Glasgow, Scotland. - - - - 37

GUSTAVUS VASSA.—The life of Oloudah Equiano, or Gustavus Vassa, the African, written by himself. 62

BOURNE'S PICTURE OF SLAVERY in the United States. - - - - - 50

BEECHER'S NARRATIVE OF RIOTS IN ALTON, in connection with the death of Elijah P. Lovejoy. - - - - - 50

SONGS OF THE FREE, and Hymns of Christian Freedom. - - - - 50

THE NEGRO PEW: being an inquiry concerning the propriety of distinctions in the house of God, on account of color. - - - - - 25

RIGHT AND WRONG IN BOSTON, No. 1, 25

ANTI-SLAVERY MANUAL, collection of Tracts and Arguments on Am. Slavery.—By Rev. La Roy Sunderland. - - - - - 52

MEMOIRS OF WILLIAM WILBERFORCE. 31

AUTHENTIC NARRATIVE of James Williams, an American Slave. - - - 20

RANKIN'S LETTERS ON AM. SLAVERY. 25

MEMOIR OF MRS CHLOE SPEAR, a native of Africa, who was enslaved in childhood, and died in Boston, Jan. 1815.—Written by a Lady—member of the 2nd. Baptist Church in Boston. - - - 25

LIGHT AND TRUTH, from Ancient and Sacred History, respecting people of color. - - - 31

SLAVE'S FRIEND - - - - 25

THE FOUNTAIN, for every day in the year. 19

ANTI-SLAVERY MAGAZINE, 1st. and 2nd. vols. bound. - - - - - 3,00

Elizabeth Margaret Chandler's Poems and Prose works, by Benj. Lundy. *per copy*, $0 75

Phillis Wheatley's Memoir and Poems—a native of Africa, and once a slave. - - - - 37

PAMPHLETS.

EMANCIPATION IN THE WEST INDIES. cheap edition, - - - - - 25

WELD'S BIBLE ARGUMENT. - 12

SMITH'S LETTER TO SMYLIE. 12

A. E. GRIMKE'S APPEAL to the Christian women of the South. - - - - - 6

SPEECH OF HON. JOHN Q. ADAMS on the state of the nation. - - - - 12

HON. J. Q. ADAMS' letters to his constituents. 12

DEBATE ON "MODERN ABOLITIONISM," in the General Conference of the Methodist E. Church. 12

A COLLECTION OF VALUABLE DOCUMENTS, respecting Abolition and Abolitionists. 15

AN ANTIDOTE TO A POISONOUS COMBINATION, recently prepared by a "Citizen of New York," alias Dr. Reese—also David M. Rees's "Humbugs" dissected by David Ruggles. - - - 12

APPEAL OF 40,000 *CITIZENS*, threatened with disfranchisement in Pennsylvania. - - 06

WM. BASSETT'S LETTER to a member of the Society of Friends, in reply to objections against joining Anti-Slavery Societies. - - - 06

OLCOTT'S LECTURES ON SLAVERY AND ABOLITION - - - - 50

MISS MARTINEAU'S VIEWS of Slavery and Emancipation, from Society in America. - - 12

STONE'S MARTYR OF FREEDOM. 06

APPEAL TO THE WOMEN of the nominally free States, issued by an Anti-Slavery Convention of American women. - - - - - 12

Prest. Green's Discourse on the martyrdom of Lovejoy. - - - - - 06

Sarah M. Grimke's Epistle to the clergy of the Southern States. - - - - - 06

Does the Bible sanction Slavery- - - 03

Evils of Slavery, and cure of Slavery. 03

The Abrogotion of the Seventh Commandment, by the American Churches. 03

Proceedings of the N. Y. Anti-Slavery Convention, a Peterboro'. - - - - - 06

Proceedings of the Pennsylvania Convention assembled to organize a State Anti-Slavery Society. 06

Johnson's Unity and Purity of the morality contained in the Two Testaments. - - - - 12

Reuben Crandall's Trial in the Dis. Columbia, &c., 12

Slave's Friend, per doz. - - - 12

The Ten Commandments, - - - 02

What is Abolition? - - - 02

olonization. - - - - - 02

St. Domingo. - - - - - 02

Moral Condition of Slaves. - - - 02

Tracy's Sermon, occasioned by the Alton Outrage, and murder of Rev. E. P. Lovejoy - - 06

Declaration of Sentiments, and Constitution of the Am Anti-Slavery Society. - - - - 6

S. Chase Esq's Speech in the case of the Slave Matilda. - - - - - 12

Narrative of the Riots in Cincinnati, - 6

Birney's Correspandence with Elmore, in pamphlet form, 12 cts., and in sheets - - 03

Mrs. Child's Anti-Slavery Catechism—very valuable - - - - - 10

Fifth Annual Report of the American Anti-Slavery Society - - - - - 25

Wesley's Thoughts upon Slavery, a noble article to pu into the hands of *pro-slavery* and *apostate* Methodists, who idolize the NAME of John Wesley, while they *scorn his spirit* and *vilify his principles.* 4

Observations on a living and effectual *Testimony against Slavery*, introduced with some remarks upon *excess* and *superfluity.* Recommended to the consideration of the *Society of Friends*, by *David Irish.* - - 6

Self-Justification Self-Condemned, a dialogue, by *David Irish.* 6

"Abolitionism Exposed," Corrected, by a Physician, formerly resident of the South—with a *Plan* for Abolishing the Am. Anti-Slavery Soc. and its auxiliaries, by a *Tennessean.* - - - - - 12

Rural Code of Haiti, by a Southern Planter. 12

Authentic Anecdotes of American Slavery. 03

"Liberty"—a compilation of the sayings of eminent Legislators, Jurists, Moralists, Philosophers, Poets, &c., in regard to human liberty, Am. Slavery, and the character of the enslaved; also a full history of the Texan revolt. White America is here judged out of her own mouth. The Abolitionist may find in this pamphlet what he would otherwise have to ransack hundreds of volumes to find. 25

Fine Steel Engraved Portrait of Benjamin Lundy, the justly celebrated pioneer in the cause of the enslaved. 50

Bronzed Profile of the murdered Lovejoy. 12

Power of Congress over the District of Columbia, by *Wylhe.* - - - - 12

Letter Paper, headed with a fine steel plate engraving of a kneeling slave in chains;—and the First Martyr of Freedom. 2 cts. single sheet, 50 cts. per quire.

Address to the People of the United States, by the Ex. Committee of the Am. Anti-Slavery Society. 12

War in Texas. Origin and true causes of the Texan Insurrection, commenced in the year 1835.—By Benjamin Lundy. - - - - 12

An Address to the Presbyterians of Kentucky, proposing a plan for the instruction and emancipation of their slaves. By a Committe of Synod of Kentuckty.